THE

MADRAS CHRISTIAN COLLEGE MAGAZINE.

OCTOBER, 1899.

*THE RELIGIOUS IDEALS OF THE EAST AND THE WEST.**

A MAN is very much what his ideals are. Every man builds up before his mind some standard of perfection which he exalts as an ideal of attainment in every department of life and activity, and whatever that picture of beauty, or standard of attainment may be, he, if he be a man of character and energy, is ever drawn to it as the needle to the loadstone. No one can measure the influence which it exercises over him. It becomes his ideal whose music ever charms him onward, whose beauty entrances and whose power compels him.

No other ideals are to be compared with religious ideals in their transforming influence upon character. They give their colour to the whole life; they pervade every thought, and furnish the key-note to the great song of life itself. Even the ordinary common-places of life acquire a new significance from the replies which one gives to such questions as, What am I in this world for? What is the highest good of life? What is the chief end of my existence? What is the highest form of attainment in this life and in the next? When a man settles these questions for himself and thereby forms the ideals of life which he is to pursue, half his battle of life has been fought, and he is well on his journey towards the ends which he has placed before him.

The subject to which I now invite attention is not that of a comparison of the ideals which Christianity, on the one hand, and

*A lecture delivered in the Anderson Hall, Madras.

Hinduism, on the other, place before men. This is a very interesting subject and well worth study. Mine is the related, more practical, and more important subject of the spiritual ideals which animate the religious men of America, or the West, on the one side, and of India, or the East, on the other. In other words, what does the ordinary spiritually minded American aspire unto as a religious being; and what does the same kind of man in India long for as the consummation of his life and efforts? I am convinced that the classes of ideals entertained here and there are markedly different, and, to a no small extent, account for the very different types of character and representations of manhood found in these distant lands. The different directions which the unwearied efforts of Moody, the evangelist of America, and those of the pious Hindu ascetic Ramakrishna, have taken are truly indicative of the lofty ideals which each placed before him. Each doubtless has endeavoured to realize in his life those heights of supreme excellence and of acquisition which, as a man of God, he set before his eyes. And though neither has attained to his ideals, the life of each has run in the channels which those ideals had cut out for it. The yearning of the heart of man, East and West, is the same. Always and everywhere it seeks after some sort of communion with God and of likeness to Him. It is when men come to analyze and to define to themselves the true import of that communion and divine likeness that they part company. And it is perhaps here that the East and the West are to-day farthest apart. And we should here carefully study each other and learn the lessons of each other's ambitions and thus correct and supplement our visions of perfection. It certainly cannot be that either ancient India or youthful America has exclusive possession of all wisdom in this matter.

The religious ideals of a man are of two classes—those which paint before his eyes the brightest attainments of this life and those which support his hope as to the ultimate issues of life in the great beyond. The one furnishes a picture of the present, the other a picture of the future, life.

I.

Let us first consider those loftiest ambitions which animate the religious men of America and of India as to what constitutes the highest success or attainment in this body. Here we at once meet with a fundamental difference of emphasis in the two lands. Each has extolled a different faculty of the soul, whose highest realization is regarded as the supreme exaltation of man on earth. In

India the intellect has been held aloft as the power through whose unrestrained action the perfect life is to be attained among men. In the West, on the other hand, the will has received universal recognition as the power which alone can bring to the soul or self its highest crown of manhood. Deussen, in his recent work on the Vedantic philosophy, maintains that Christian and Hindu philosophies differ radically at this point—the one emphasizing intelligence as the crown of the self and the guide to beatification, while the other maintains that the moral faculty, the will, is the sure and only way to glorified humanity. I think it is simply a matter of emphasis; but the emphasis is so marked in each case as to give the impression of a contrast. It is not necessary for one to study very extensively Hindu philosophy, and more especially the Vedantic, in order to learn that *Brahmagnana* (knowledge of God) is the key which opens the door of *sâyucha* (beatification) to the soul of man. *Bakhtimarka* (the way of faith) and *karmamarka* (the way of works) lead up to the true way of knowledge, which is the way of escape and at the same time the *ne plus ultra* of human attainment. I am aware that in South India specially, there are hosts of Bhaktar and Saktar who exalt attachment to the gods and goddesses as a supreme motive and ambition in life, and who in this respect exalt the will and affections to a supreme place of value. But I cannot help thinking that, even with them, the old philosophy of life is frequently maintained by the side of their *bhakti* and its practices. In any case I shall on this occasion look at the highest ideals of life in this land as based upon its highest and most ancient philosophy; and the wisdom of doing this is confirmed by the great tendency of all educated Hindus to fall back upon Vedantism to-day. In addition to this I would say that I have been greatly surprised to find, even among the common people, so much acceptance of the elementary principles of the prevailing philosophy of the land. Therefore to know, and to rightly know, self in its relations—to overcome the evil power of nescience and to shake off the iron fetters of illusion—this, to the Hindu to-day, represents the mighty task of life and alone can bring supreme bliss. This is the reason why meditation is regarded as the supreme duty and the loftiest practice of the soul; so that true *yoga* is the cherished ideal of the devout son of India, and the *yogi* is the one who, above all others, stirs his ambition and rouses him from his spiritual lethargy. It is true that the control of the other powers of the soul is also here enjoined; but this is only in order that it

may help the self to pass through the marshy and dank valley of human existence and to rise on the other side into the clear heights of true knowledge and unclouded vision.

In the West, on the other hand, it is not so much a clarified vision as a transformed will which is held up as the ideal. There also a knowledge of self and of God is not thought lightly of. But that which is held as supreme is a growing conformity of the human with the divine will. It may be said that this conformity must depend after all upon our knowledge of the divine will. But the knowledge is only preparatory to the moral transformation which is the highest glory of man. The difficulty in the one case is supposed to be ignorance—a want of light; in the other it is said to be a rebellion against God—a perverse, obstinate will which exalts itself against the Supreme Will. And so the Western man asserts that our urgent need is not more light so much as more conformity with the Divine purpose—a transformation of character which is based upon a subdued will and culminates in holiness and likeness to God. It makes all the difference whether a man conceives of the Supreme Soul as Pure Intelligence or as the Perfect Will. Indeed, the fundamental difference between the East and the West lies largely here. In each case man finds the ideal and chief impulse of his life. From one view will issue a system of deep thought and profound meditation like that of the late Ramakrishna, which may lead to his many experiences of *samâthi*, the alleged highest knowledge of the Supreme Soul and of self. From the other will spring up a sanctified choice which becomes more and more transformed to the revealed will of God, and a life increasingly purged from all moral impurity and exalted above the plane of self-assertion and self-seeking. Thus in the East we are commanded to know God that we may become one with Him, while in the West we are told that he alone shall know God in His full beauty and glory who brings his will and conduct into harmony with the heavenly Will. The consequence is that the Western man of piety is ever yearning after that consummation of life which is a perfect character and whose keystone is a subjugated will and a hallowed conscience. His everlasting struggle is not with the dark demon of *avidya* (nescience) but with the more obstinate enemy of a perverted, self-asserting, and self-centring will. And his highest ambition is to bring that will into true bondage unto God's will, which to him means the highest flower of a perfect life.

Again it is maintained in the East that the ideal method of attain-

ing the highest goal of humanity is that expressed by the word *yoga*. This is the way of meditation by which the mind is withdrawn from the world and its allurements, the passions and all desires are suppressed, and the soul passes on into the realm of pure thought; and, freed from every disturbing emotion, reaches peace, equilibrium, and absolute rest. In the onward march of the soul towards serene light and perfect vision every desire of the heart is an impediment and must be taken away. The fetter of desire, golden though it be, binds the aspiring soul to the world and therefore must be removed. The noblest yearning of the soul is as truly a hindrance to this progress as the basest passion; for both retard the coming of the great consummation and blind the soul to its true state. It is for this reason that the *yogi* is put through a large number of strange performances with a view to the suppression of the body and its emotions. These performances seem to a Western man absurd; but to the East they appear to constitute the surest and shortest bridge to carry one over the dark and sullen stream of existence to the safe and serene shore of eternity.

In the West we see a very different ideal of exercise. There also pious meditation upon God and the things of eternity is considered of the highest value in life; but the Western man gazes upon the divine character in its moral and spiritual perfections chiefly in order that he may correct his own life by the divine Ideal. Every gleam of light which he discovers is quickly utilized with a view to studying his own heart and bringing it into harmony with the heavenly vision. In other words every thought and all wisdom gained are brought into the service of that growth in moral rectitude and in obedience unto God. And God is to him not *Nirguna*, a Being devoid of qualities, or the Absolute, of whom nothing can be predicted but His Infinity. He is Himself the perfection of all those moral excellences to which the human heart aspires. And, far from the Western man believing that the God-given emotions of his soul are and must be a hindrance to his upward progress and must therefore be suppressed and eradicated, it is an essential part of his creed that they can be made, by cleansing and purification, to contribute to the progress of the soul. Nothing can uplift man to the supreme height of his powers and to an attainment which seems divine so much as a sanctified love—a passion for the good and the beautiful and the true. What he therefore needs is not to eradicate love but to chasten it—not to battle with his affections, but to transform them by setting them on worthy objects and

ideals. The motto of the West to-day is the sanctification and full cultivation and development of every part of our being. We look on the soul not as a thing apart from the mind and the emotional nature. These are essential and eternal parts of our being and must for ever contribute to our glory or our shame. Therefore we of the West say that as we cannot be without these powers which bring to us alike our sweetest joys and our deepest griefs, we should so exalt and direct them that they may become sources only of the purest sensations and helpful impulses to the noblest lives.

Along this line of ideals we take another step in advance and witness the same divergence of the two peoples. For where, as in India, *yoga* is a lofty ideal of life, asceticism, the handmaid of *yoga*, is also regarded as a noble ideal towards the perfection of the *yogi*. The *sanyasi* we all know. The fact that there are between five and six millions of the inhabitants of this land who have donned the yellow robe and are to-day seeking ostensibly a higher and a better life through the path of asceticism is not, as we all know, an argument in behalf of the piety of India. But it is a strong testimony to the fact that the people of this land believe it to be an excellent way and an ideal method of attaining perfection, if a man walk in it sincerely. We have all seen in the land good men who were yearning after a higher life, but who felt that worldliness and the other weights of an ordinary existence were crushing all life and aspiration out of them. Finally they threw up the burdens of common life, gave up the uneven conflict, and fled from the haunts of man into the quietness and rest of the monastery or the wilderness. Just as in ancient times, so to-day, the Hindu believes that a state of isolation and separation lends itself more readily to the higher and better life than does life in society among the battling passions of frail men. At the root of this idea, as its animating motive, lies the worthy ambition of living a better life than the environments of a corrupt society favour. And with this desire is coupled the idea that a full rounded life and a perfected character are not only possible in the solitude of a wilderness but are nowhere else attainable. And thus it is, with many, a silent confession of failure and of the belief that in the rush and struggle of public life a godly, heavenly-minded, character is impossible.

A long time ago the West also esteemed asceticism much as the East does to-day. During many centuries it was taught there also almost universally that they only conquered who gave up the struggles of life and its temptations and immured themselves in

religious monasteries or shut themselves up to the rugged life of the wilderness. Indeed you will find this idea still prevailing among many. And there is no doubt that out of such voluntary seclusion there have shone some of the brightest and most intense lights of piety and devotion that the world has known. But to the West there has come a new vision of life and I believe a much better one. And that prevails to-day. It teaches that asceticism is not and cannot be the highest kind of life for a being socially constructed as man is. Most of his faculties and powers feed upon social contact. They can only flourish as they are exercised in relieving the wants of others. Shut them in the isolation of the soul itself, and, like a candle in a vacuum, they immediately darken and die. Let them go out in helpfulness to, and communion with, others, and they glow with a new light and power. Let them live in the society of fellowmen and they may become chastened and purified and find their perfection of strength and beauty. According to the teaching and deepest belief of the West to-day the highest and best manhood is possible only to him who lives among men and who strives faithfully to perform all his duties in the varied relationships of human society. A man, like a plant, may grow in a dark and dank cellar. But it is only in the open free air of God, turning constantly among others and letting his life flow out in tenderness and altruistic effort for others, that he attains his full stature of soul growth. A notable illustration of a high realization of the East we see in the famous Hindu ascetic, Swamejee Vhascora Nando Swarusotee of Benares, who recently died and to whom Dr. Fairbairn has so warmly referred. He had for many years given himself to devotion and meditation; he had subdued the body by the rigours of asceticism and had attained preeminence in self-restraint and in the highest wisdom of *yoga* culture. He had therefore retired from the world, spurned all its allurements, denied all its claims, and devoted himself exclusively to thought and meditation. He died and his tombstone becomes a shrine for the millions whose ideal of life he realized. Look again at another illustration which fairly represents the Western ideal. In England there died recently, at a ripe old age, a man named George Müller. He also, in early manhood, gave himself up to deep thoughts of God and of his own heart. He surrendered himself to that vision and ideal of life which the Lord revealed to him; and thereafter strove with great success to realize it. He was really a great mystic and lived daily as "beholding Him who is invisible." But

mark the great difference. As he gazed upon the supreme vision of God in Christ Jesus he became possessed by the outgoing, self-forgetting love which it presents, and he quickly drank in that same passion for others. "Has God indeed left His realms of bliss to tabernacle among men, to drink of the cup of their sorrows, and to bring to them that help which others cannot give? Did he come as the great Burden-bearer, bearing a cross as the appropriate emblem of His out-reaching love and self-denying service for sin-cursed-man? Then the best, yea the only, thing I can do is to take Him as my model and go out after Him into the highways of life, into the haunts of poverty and suffering, and seek the afflicted and sore oppressed, the neglected and unloved." These were his thoughts; and under their inspiration he gave himself up to a life of loving prayer and self-denying effort for others. No longer did he think of himself but of the multitudes of orphans whose suffering called out his deepest sympathies. He, from that day forward, found his life by losing it for others. But how could he, a poor man without means, give substantial help to so many suffering orphans? In prayer and faith he took the matter to God and sought His guidance. The Lord honoured his faith and told him to plan as largely as his love could reach for the poor unfortunate children; and promised that He, whose is the gold and silver, would never fail him. And He never did during the sixty years of wonderful work which Müller wrought for the orphans of England. However, it is not this wonderful history of answered prayer and of honoured faith, to which I now desire to call attention. It is rather the ideal of a self-denying, outgoing life which it illustrates and which marks the noblest ideal of life in the West to-day. Whether it be George Müller, gathering the thousands of little orphans into those wonderful asylums which his love had conceived and his faith had so long maintained, or whether it be any one of a million others who in the West to-day are finding their chief joy and their souls' highest growth and realization in spending and being spent for others,—I simply call attention to that ideal of life which is becoming more and more prevalent and potent in the West. Asceticism has no food wherewith to satisfy all the faculties of the soul. Man will not and cannot thrive by loneliness, by introspection, or by constantly fixing his eyes upon the silent heavens. It is by gazing upon our fellowmen in their suffering and distress, and in constant effort to relieve the same that our souls find their healthiest exercise. Like the seed, the human soul, in order to grow

and to multiply in power and blessing, must first die—it must die to self in all forms of selfishness. I hear the heavenly voice come down the centuries as it will echo throughout the universe on that last great day of judgment saying unto all who are worthy to enter eternal rest and peace: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for inasmuch as ye have done deeds of love unto these the least of my brethren on earth ye have done them unto me." The question, Christ says, will not be,—How much do I know God but, How much do I follow Him to love and help others. That will prove my worth and greatness at the last day.

And do we need strength of manhood and perfection of power? It must be obtained not by turning our backs upon the world and its struggles and fleeing to the retreat of some hermitage; but by standing at our post in the midst of the battle of life, grappling with our every enemy and trampling every sinful temptation under foot. This is the spirit which brings victory. Such a man, as Tennyson says,

> "Breaks his birth's invidious bar,
> And grasps the skirts of happy chance,
> And breasts the blows of circumstance,
> And grapples with his evil star."

Or, again, in the words of Mackay,

> "If thou canst plan a noble deed,
> And never flag till it succeed,
> Though in the strife thy heart should bleed,
> Whatever obstacles contend,
> Thine hour will come, go on, thou soul,
> Thou'lt win the prize, thou'lt reach the goal."

It is not difficult for the student to understand why the East has exalted the *mutt* and the forest as the only safe refuge from the world's temptation and as the most congenial climate for the growth of the soul. Is it not that, from the earliest times, man has been taught in this land that he must struggle single-handed with all the powers of evil. To us of the West one of the saddest sights the world has furnished is that of so many of our brethren of the East believing that the supreme Soul, our heavenly Father, has no interest in their affairs and that they are doomed to struggle alone at the Sisyphean task of satisfying the laws of *karma* and of drinking to the last dregs the wine of their past vintage, even if it takes millions of births to accomplish it. To us in the West it is the most natural thing in the world to believe

that the heavenly Father, whose children we are, will not leave us, prodigal and wilful children though we be, to our own destiny and to the ruin of our own sinful hearts. His heart is ever towards us and His hand of love is stretched out to help us from our own base hearts and from the bondage of past customs. "Come unto me all ye that labour and are heavy laden, and I will give you rest." This is His call to every one and His help is ready for us at any moment if we will but accept it. It is no wonder, then, that the Western devotee feels strong to battle with his enemies. For he can ask, with the Apostle, "If God be for us who can be against us?" While, in the East, the intimations of heaven concerning a man's life are read only in the supposed cruel writing of destiny marked upon each one's forehead, in the West they are felt and rejoiced in as the loving guidance of a heavenly Father who knows infinitely better than we what is best for us and whose love is pledged to see that all things combine for good to those who love Him.

II.

Let us now advance a step and study Eastern and Western ideals with reference to the ultimate issues of life. What do the two philosophies teach about the hereafter? No other two peoples have so elaborately worked out their conceptions of what is in store for man beyond this earthly existence, or have ideals so fraught with beauty and transformation. I certainly think that each hemisphere has developed its own picture into strange attractiveness.

In the first place we find that the question of the future of the body is one which has greatly exercised both peoples. What is to become of this robe of flesh which clothes the soul or self? Is it an unmixed evil whose presence is a bondage and degradation and which must be shaken off; or is it rather a help and a blessing to be purified, exalted, and, in a spiritual form, rewedded to the soul as its companion for eternity? Is it the enemy, or is it the humble and faithful handmaid, of the soul? To this question how strangely diverse and contrasted the replies of East and West. India's philosophy maintains that matter is the seat of all evil and that it constitutes to the soul a bondage which is degrading and damning. It is imposed as a curse upon the spirit; and the great question of life is how to be freed from it, how to remove the curse and to soar again into the joy of a body-escaped soul—the *kêvala-âtma*. Thus to the East the body is truly a body of sin and is the great calamity which hangs like a millstone around the soul. There is no relationship

with the flesh to which either the Indian philosopher or the Indian devotee can become reconciled. In life both are ambitious to crucify it; and the sustaining hope for the future is that they shall be emancipated from it. In the West, on the other hand, the body carries, to the man of God, no such aversions or terrors as it does here. It is true that under our gifts of heredity and environment it lends itself easily to sin and becomes a minister to our lower, baser self. But, in a sanctified, victorious soul, does it not also become a most useful minister to righteousness, truth, and love? The work which a servant does depends very much upon the character of his master. How much of joy and strength is added to the soul of the saint by the great aid which the body renders it in the expression of its love, in the dispensing of its charity, and in the building up of what we understand as character! To say that the body with which God has united our destiny, has been purposely given us to degrade and impede the progress of our soul is to deny many of the most precious and the noblest facts of human experience. In like manner the Western man brings added dignity and honour to the body by claiming that, in a spiritualized form, it will adorn the soul throughout eternity. The soul itself will reach its perfection of bliss and of power only when it shall thus be again joined to its humble robe of flesh which, however, shall have been rendered fit as a heavenly and an eternal vesture. In this way also the Western man borrows comfort and assurance from the hope that, not only as a soul but also as a man, he will maintain his own identity and will recognize and commune with those who were dear to him on earth. I confess that we are here in a realm of thought, and it may be of speculation, which transcends experience and revelation. But there is no danger or evil in the work of gleaning comfort and added nerve for life from the hopes which have been the hallowed treasures of countless millions during twenty centuries.

As regards the soul itself and its final state we find equal divergences of belief. It is universally held that the ultimate goal of the soul is union with God; but in the East this union is interpreted as meaning identity where self-consciousness is obliterated and separate personality is denied. In the West, on the other hand, the union with the Godhead is conceived as merely ethical or spiritual, in which the self not only preserves its separate identity but attains its fullest individual powers. I confess that, philosophically, there is something august and sublime in the Eastern conception of the soul *(jîvâtma)* as an eternal part or *amsam* of the Supreme

Soul, seemingly passing off, under the false colours of nescience and illusion, into a distressed and turbid separate life for a time, and then returning to the bosom of Brahma as a drop of water to its mother ocean. This is *sâyucha,* or beatification; and it certainly seems a great, even if a negative, reward to those who are supposed to have struggled in numberless bodies for countless years in the uneven conflict with their destiny or *karma.* But however easy it may be to satisfy the ambition of the tired East by the negative paradise of rest, quiescence, and dreamy unconsciousness, nothing could seem less satisfactory to the wide-awake men of the West. In consonance with their idea that man passes through this world but once—that death is not the doorway to a reincarnation but the entrance upon a life beyond, they naturally look forward to a period of activity, of conscious bliss and enlarged powers in the sphere beyond. To the Western man the soul, as it leaves the ties of this world, is but in its earliest infancy, with boundless hopes and possibilities looming up before it, and about to clothe itself with the new powers and the heavenly joys which are in store for it. To him eternal quiescence would not be heaven; nor can he distinguish essentially between the real loss of existence and that of separate personal identity—between the soul's annihilation and its absorption. What he seeks is personal, conscious, living, loving relationship with a personal God and with kindred spirits in the world to come. The same ambition which spurs him onward to help, to comfort, and to save men in this world, will possess him tenfold in the hereafter and will make heaven to him a state of supreme felicity and of vastly enlarged facility or the highest exercise of all his God-given faculties. Thus to the East the everlasting ages which follow the crossing of the stream of human existence will be one calm, undisturbed, emotionless expanse with nothing to vary or interest, with the Ego lost and all powers of separate cognizance and of appreciation for ever passed away. To the West the ideal is one of such enlarged powers and of such multiplied and exalted pleasures that it baffles the mind to conceive them in their beauty. They bespeak an enlargement and an exaltation of life, with such improved opportunities as will draw out the noblest powers of the soul infinitely beyond anything possible in this world. To the West the picture is aglow with life and abounds in inspiration to endure for a short time the toils and trials of the world. I leave it to you to decide which of these two pictures of the future you will hang up in the quiet

seclusion of your own hearts for your encouragement and inspiration.

It is claimed by the East, which in this is supported by a few Western savants, that of the two classes of ideals compared by me those of the East are the broader and more philosophic. I do not propose to discuss this question further than to say that the truest philosophy of the self is that which tallies best with life. An idealist may come to me and deny the existence of his own body and of mine too. And he may maintain his contention with very learned and even unanswerable arguments which bewilder but do not satisfy me. I must simply say to him, "I admire your logic and am unable to overthrow your arguments. But I see that you do not live up to your convictions. You constantly act as if your body were a real entity. You feed it and clothe it; you satisfy its cravings and listen to its complaints. You may be an idealist in philosophy, but you are a realist in life. Every act you perform assumes the reality of all that you see about you. In other words you may deny the veracity of all your organs of sense while you construct your philosophy, but you believe them implicitly, in the most trivial as well as in the greatest matters of daily experience." It is precisely here where the philosophies and the ideals of the East and the West differ essentially. In the East the philosopher has always subordinated life to thought in his argumentation; in the West thought has been more rigidly held in check by considerations of life. To the ancient *rishi*, perhaps to the modern, too, thought is a thing to be delighted in and pursued for its own sake, and should not be hampered by mundane considerations. The Western philosopher or devotee, on the other hand, is thoroughly practical, and constantly tests and bounds his system of thought by the stern facts of daily life. To him a process of reasoning which runs counter to the elementary dictates of duty is radically wrong in truth even if sound in logic. And he will persist in calling absurd any philosophy which is based upon the absolute rejection of the testimony of the senses. For, the moment a man eliminates the five senses as a basis of evidence and as a testimony to the reality of the non-ego, he bids farewell to safety in thinking and to trustworthiness in conclusions. Hindu thought may be likened to the unhampered balloon which rises magnificiently until perhaps it passes beyond the limits of human vision. But no one knows where the currents of air above may carry it nor where and when it may descend—whether it may safely bring back the balloonist to earth

again or disastrously plunge with him into the depths of the sea. Western philosophy is more comparable to the captive balloon. It is tied down to earth and can only ascend a short distance. But then it is more serviceable to man and is safe and always well within his control and power.

Looking again at these two philosophies or systems of ideals of life, we are impressed with another significant fact. Their trend and general vision are almost in opposite directions. One of these sees in life naught to please; it is evil and only evil continually; and the sooner man crosses this dank bog of human existence the better. The other sees in life much to enjoy and sees visions of ever-increasing bliss and glory. In other words, the life of the East is tainted with pessimism because its philosophy and even its highest ideals are biassed in the same way. Optimism, on the other hand, is the key-word to the life and ambitions of the West. The man of the West loves to look on the bright side of life. Even in the darkest hours he sees light ahead; in the saddest afflictions he sees some good, and, like the bee, can suck sweetness out of the most bitter flower. It is true that in the West the question is sometimes asked and discussed, "Is life worth living?" In the East there is no room for such a discussion. It is universally recognized and believed that life is not worth living. Even its pleasures are illegitimate and its ambitions are forbidden, simply because they prolong life, which is itself evil, and retard the release and final consummation. But, as we have seen, life has a fairer countenance than this in the West, because it is regarded as a friend rather than as a foe. It wears a smile and ever points the finger of hope to the world beyond, for which it claims to be the best possible preparation. Do you ask the Western man, then, whether life is worth living? He will answer, without a moment's hesitation, "Yes." Even out of the deepest distress he cries out in the well-known words, "We know that all things work together for good to them who love God." And he declares "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us hereafter." There is to him a significance in every event and experience in life. It is a part, a small part it may be, yet a distinct part, in the great process of life's discipline. It is one of the lessons intended to train him for the grand duty and privilege of a perfect and eternal life.

In other words the difference between the East and the West in this matter lies in the direction of their vision. The Orient looks

back into the remote past—it longs for a return of the soul to that state of rest and unconscious quiescence from which it emerged into human experience. The Occident looks onward into the bright realm of the future, cheered by an imperishable hope and sustained by the confident assurance that all things will turn out well so long as our hands are linked by faith to those of our heavenly Father and Guide. The golden age of the East lies in the dim, distant past. To the West it is a blessed vision of the future.

I would further observe that men lag behind their ideals more in this land than they do in Western countries. You know that men of the same community differ greatly in this respect. You see two men brought up in the same society and surrounded by the same environment, and brought, by the same training and heritage, to gaze upon ideals of life which differ hardly at all. And yet one of them has allowed his ideals to pass away so far out of his reach that they have become very dim and have ceased to attract and move him powerfully. The other man has, by vigour of life and intensity of purpose, kept near his ideals and has allowed them to exercise their mighty attraction upon him. They have protected and elevated and ennobled him. While in the former case the dim shadowings of the ideals may be traced in the life, in this case the whole life is a bright reflection of the soul's aspirations; and in every lineament of the life you clearly read the ambitions and ideals which have so powerfully and so constantly affected it.

Though not so markedly, yet with equal truth, the East and the West differ in the amount of influence which their ideals exercise over them. The East is less quick than the West to respond to the influence of those ideas which it holds supreme in life. This may be owing to the difference between the peoples themselves. In the East patience, deliberation, self-discipline, resignation, and kindred virtues of the subdued and passive type have had such a large place in the shaping of character that men have lost much of the buoyance and vigour and spring of action which will enable them to realize largely upon their invested ideals. In the West, on the other hand, while we see the fair and beautiful passive virtues sadly neglected, we see manly virtues highly extolled and vigorously pursued. We see, for instance, deep sincerity supported by a quickened conscience ever stirring a man to pursue the high ambitions and holy ideals of his life. Hope itself, which is first nourished by his ideals, in turn becomes the highest inspiration to him in the pursuit of the same ideals. And thus the West, with the imperish-

able spirit of hope and with eternal youth characterizing all its life, is more closely shaping itself according to its best conceptions of what it should be than is its older brother the East. It does not necessarily follow, of course, that the Western type of character is superior to that of the East; for each has its own excellences which strangely complement the excellences of the other. But in this particular the virility, push, and will power of the Western man are very important aids to him in the realization of his dreams and ideals of life.

It is also likely that the character of the ideals themselves have not a little to do with this matter. The power of attraction which inheres in different ideals varies markedly. Whether ideals correspond with the real or not, those which seem aglow with life and are full of definite promise of positive blessing must animate the soul and inspire and transform the life more than those which are vague or infinitely distant or are simply negative in character. In this respect man is not very unlike the child who seeks with ardour and grasps at the brightest and nearest, rather than at the more vague and undefined, blessings and promises of life. Apart from considerations of the relative truthfulness of the ideals of East and West, there is little doubt that those of the West instantly commend themselves both by the attractive picture which they present of the perfected man here upon earth and by the well-defined future of growth and bliss which they place before him after death. And I am confident that the practical man of the West could not rest satisfied with the prospect of an eternity of unconscious, unethical, impersonal existence beyond—an existence concerning which he knows and can know nothing and which therefore can create no interest in him. And I also humbly maintain that the better adaptation of certain ideals to elevate, inspire, and brighten the heart of man is in itself an argument, though by no means conclusive, in favour of their reliability and truth.

But I see still another reason why Western ideals are more operative and powerful in life. They have already been incarnated in life. The true man of piety and spiritual attainment in the West looks to the man Christ Jesus as a perfect Exemplar and as a glorious, spotless, full realization of all his dreams of growth and greatness upon earth. To many of us it is no wonder that Eastern ideals are so impersonal and so averse to all that adorns and dignifies man on earth; for the whole literature of the East furnishes us with only one man whose example has been an inspiration to millions

in its purity and self-denial and who can in any sense be claimed as a high ideal for men. But he, the wonderful Buddha, was himself an iconoclast and a materialist who practically blotted out the future from his thoughts, and whose message is one of sadness and hopelessness to all men. Out of the vast multitude of both gods and men in this land no one rises conspicuously above others or points all men to his own life and character and commands all to follow him in their race of life. By common consent no one has arisen as the realization of the ideals of the people, and can, by his own life and example, point them to the highest life attainable by men. In the West, on the other hand, men are marvellously directed by Him who claims to be "the way, the truth, and the life"; and they know that obedience to His commands to follow Him was the blessed turning point in their life. Are they discouraged in the conflict of life? They hear His helpful words—"Be of good cheer, for I have overcome the world." Are they yielding again to the power of hideous selfishness? Then he says, "The Son of Man came not to be ministered unto but to minister and to give His life a ransom for many. He that taketh not his cross and followeth me is not worthy of me." In all the aspirations and ambitions of life He has taken the lead and points souls to the lofty heights which He ascended that they may rise in His light and by His encouragement to the same life of perfect symmetry and peace and joy. It is not merely that one person from the East, two thousand years ago, made this supreme claim upon man; the West has accepted His claim and has blended its ideals with His unspotted virtues, and has made it its highest ambition to be like Him and to partake of the supreme character which He possessed. All the best that you see to-day in Western life and the highest in its moral achievement and philosophy can be directly traced to this one great Personage. In other words, the despised and rejected Nazarene is to-day supreme in the West; for He has placed His stamp upon the Western mind and has nourished Western ambitions and ideals with His own thought and heavenly walk. Never before was He so exalted, as the ideal of life, as He is to-day. This is strikingly illustrated by the phenomenal sale of millions of copies of a little book recently published in America and England and entitled *What would Jesus do?* or *In His Steps*. Never before did the public so eagerly and extensively purchase a book of commonplace literary merit. Wherein lies the secret of its wonderful success? It is in the motive of the book as it finds immediate

response in the hearts of the millions. It pictures a few people who tried to make Jesus their ideal in every detail of life and who therefore, before undertaking anything, first asked themselves tho question, "What would Jesus do in like circumstances?" It is coming to be regarded as the supreme ideal for men to be like Him or to do as they believe He would do in similar circumstances. Now what I say is that the West possesses a marked advantage over the East in having One concerning whose spotless, perfect character all are agreed and whose life and teaching furnish for its life and piety the noblest ideals conceivable. I do not claim that the West has exhausted the treasures of His life and doctrine, or has fully appreciated or realized the ideals which He furnishes for pious ambition. Some of these will remain until the Orient will accept Him as Lord and will draw from Him those riches of life which best suit its temper and aptitude.

In conclusion, let me ask you to scrutinize your ideals in life as religious men. Wherein lies your highest hope and ambition for time and eternity? Have you framed such ideals for yourselves; or have you accepted them, as other things of heritage and patrimony, without thought or question? There is no other matter of such fundamental importance, especially for young men. You have your life before you; you are in an age in which ideals have a mighty influence in shaping life itself. You live in a time when old ideals are being shattered by a thousand forces and when it is necessary that men should above all things be careful to seek the right compelling motives in life. There is no more pitiable being on earth to-day than a man whose ideals, like beautiful pictures, have been shattered and whose heart is desolate and cold, the dark abode of doubt, indifference, and death. Ten times better were it that a man should be inspired by false ideals than by none at all—that he should be the slave of superstition rather than remain in bondage to the demon brood of scepticism and of atheism.

Remember also, that, while your ideals may transform you and fix your destiny, you, on the other hand, have the power to change your ideals. In this respect you have, to a large extent, your destiny in your your own hands. And it is a man's supreme duty to keep his eyes and ears open to learn any new lesson of life that may come to him. An openness to new impressions and a spirit receptive of all truth and new ideals that may thus be brought to us is the supreme opportunity of this day to you and to me.

J. P. JONES.

THE KHALIF HÁKIM AND THE DRUSES.

One of the most famous of the Fátimide Khalifs of Egypt was Hákim ba amr Illáh, who reigned from 996 A.D. to 1020 A.D. He is notorious for the extraordinary cruelties he practised, which cowed the spirit of those over whom he ruled, and for the veneration paid to him by the sect of the Druses who now revere and worship him. In order to understand the man and the age, it is necessary to trace briefly the rise of the Fátimide dynasty and to give some account of the curious phases of religious thought connected with it.

In the earliest days of Islám factions and feuds arose. One large and important body consisted of the followers of 'Ali and his sons, known as the Shí'ah sect. This again became subdivided into minor sects. 'Ali was the first Imám or head of the Shí'ah Church, and the sixth in succession to him was Ja'far aṣ Ṣádiq, who died at Madína in the year 148 A.H. He nominated his son Ismá'íl as his successor, but Ismá'íl predeceased his father and so the nomination came to nothing. Ja'far then appointed another of his sons, named Músa Káẓim, but this led to a great division of opinion. Some said that the Imám was acting quite rightly in appointing Musá; others maintained that the office was hereditary and that the son of the deceased Ismá'íl was the only legitimate successor to the Imámat. The result was that there was a great division of opinion which led to the formation of the sect of the Ismá'ílians. They appointed Muḥammadu'l-Ḥabíb, the son of the deceased Ismá'íl, as their Imám, whilst the old party kept to Musá.

Muḥammadu'l-Habíb was called the Makhtúm or concealed Imám, a name given also to his five successors. The name shows that the opposition to their claims was so strong that they did not dare to assert them openly. The eleventh Imám of the Ismá'ílians was Ḥasan al 'Askari, whom the 'Abbásside Khalifs kept a close prisoner. One day, in the year 265 A.H., his infant son Abú'l-Qásim when searching for his father entered a cave and never came out again. He is now regarded as the Mahdi, the guided one; as the Muntaẓar, the expected one; as the Káím, the living one, who at the end of this dispensation will return and bring all men to a knowledge of the true Faith.

The Ismá'ílians are famous for the esoteric views they held and for the activity with which they propagated them. One extreme section received the name of Báṭinis, a word which means 'inner'

and is applied to them because they held that there was an inner or esoteric meaning of the Qurán, that this was of far more importance than positive law, and that this meaning was known only to the initiated. Revelation came through prophets, but interpretation came through the Imáms. They were the depositories of all knowledge, and only from them, or from their emissaries, could men find the right path or the explanation of the many enigmas of life.

As the Imáms of the Ismá'ílians were concealed, their interpretations could only be given by men appointed for the purpose, who had been initiated into all the secrets of the sect. These were called Dá'is, or missionaries. There were nine distinct stages or degrees through which the neophyte could pass. When a Dá'i wished to make a proselyte he proceeded to ask questions on obscure passages in the Qurán, to point out that the intellect of man was powerless to understand them or even the events of daily life. He would affirm that the great division amongst Muslims was owing to the fact that they did not recognize in the Imáms the special knowledge God had given to them. Gradually the pupil began to see that much in life and in religion was an enigma to him, and that the Dá'i possessed knowledge which he did not, so gradually doubt crept into his mind and he became more and more susceptible to the influence of the Dá'i. The questions put were such as these :—

What is the meaning of the casting of the pebbles* and of the running between Mounts Safá and Marwah ? Why is a woman who has omitted the fast and the namáz obliged to keep the fast some other time but not to supply the omission of the prayers ? Why did God take seven days to create the world when He could have done it in an hour ? How can it be true that the skin of the damned will be changed into a new skin, or that the new skin which has not taken on the sins of the other shall be tormented in fire ? †

Who are Gog and Magog, Hárút and Márút ? What are the seven doors of hell and the seven gates of heaven ?

What is the meaning of the words, "Which move quickly and hide themselves away" (Súra lxxxi. 16) ?

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* These are ceremonies connected with the Haj. See Sell's *Faith of Islám*, pp. 294-296.

† "Those who disbelieve Our signs, We will in the end cast into the fire : so oft as their skins shall be well burnt, We will change them for fresh skins, that they may taste the torment." (Súra iv. 59.)

What is the meaning of the letters, Alif, Lám, Mím, &c. at the beginnings of certain Súras?

The Dá'i then led on the pupil through the mazes of philosophic speculation; puzzled him with recondite questions with reference to the spiritual and the natural worlds; and on the strength of the text, "On earth are signs for men of firm belief and also on your own selves, will ye not then behold them?" (Súra li. 20-1), declared that it was incumbent on the believer to make great efforts to get at the inner meaning of these things. He also quoted the verses:—"God setteth these similitudes to men that haply they may reflect" (Súra xiv. 34); "We will show them our signs in (different) countries and among themselves, until it is plain to them that it is the truth" (Súra xli. 53). These words plainly show, he said, that it is the intention of God to conduct you to the place where all these mysteries are made known, that is, to the true Imám. If you give your attention to his teaching, you will be delivered from error, and the most sublime truths will be made quite clear to you.

Having thus excited the desire of the neophyte, the Dá'i became as reticent as he had before been communicative. He said that all these matters were revealed to none but a few, and then only after a long and severe course of training. He quoted the verse, "Remember that We have entered into a covenant with prophets and with thee and with Noah, &c." (Súra xxxiii. 7),* to show that no further steps could be taken unless a covenant were made and a promise of loyalty and devotion to the Imám were given. The enquirer had to swear not to divulge any secrets, not to assist the enemies of the Imám, nor in any way whatever to swerve from an unquestioning obedience to his spiritual directors. The oath once taken, the enquirer entered upon the second degree, in which he learned that true knowledge came only through the Imáms, and that the calamities which had fallen on Islám were due to the general neglect of this truth. The object of the third degree was to teach him that the reason why there were seven Imáms and no more was that there were seven planets, seven climates, seven heavens, and so on. The number seven is a sacred one.

In the fourth degree he was taught matters of the utmost importance. He learned that the prophets entrusted with the production of new religions were seven in number—Adam, Noah, Abraham, Moses, Christ, Muḥammad, and, last of all, Muḥammadu'l-Ḥabíb, the son

* See also Súras xxxiii. 23; v. 1; xvi. 93-94; ii. 77.

of Ismá'íl, in whose person was gathered up and terminated all preceding knowledge—*'Ulúmu'l-Awwalín*—a term which may be said to denote the idea that the esoteric meaning of religion was perfectly known to him. As Muḥammadu'l-Ḥabíb, then, alone had the key to all mysteries, as in him "our cycle of the old faiths with their positive precepts and inculcation of the letter" terminated, and as with him began "the knowledge of that allegorical significance latent in all the preceding religions," all who would be on the right path should follow him, in other words should become Ismá'ílians. The proselyte who passed through this degree ceased to be a Muslim, for he could only attain to it by acknowledging a prophet posterior to Muḥammad, the founder of Islám, and a revelation which superseded the Qurán and all that had gone before. He was now committed to a very definite position of antagonism to the whole Muḥammadan world.

The great majority of men stopped here, for the remaining five degrees were confined to a select few. In the fifth the enquirer was taught that moral commands and religious ceremonies were to be explained allegorically. In the sixth degree the very foundation of religious belief was attacked. Hitherto the proselyte had been taught that though one religion superseded another, yet all came originally from God. Now he learned that the opinions of philosophers were superior to those of the prophets, that religious creeds were clever artifices to fetter reason. The race had now outgrown the need of such a fiction as revealed religion.

In the seventh degree it was shown that, as each great prophet had an assistant, such as Ishmail was to Abraham, Joshua to Moses, 'Ali to Muḥammad, so Ismá'íl had his son Muḥammadu'l-Ḥabíb. This led on to the teaching of the principle of dualism—something which gives and something which receives. The object of all this was to destroy belief in the Unity (*tauhid*). Then came the eighth stage, in which a pantheistic view of life was taught. In the ninth degree the man was led on to nihilism. There was no God, no law, no religion. All who maintained the truth and existence of these things were to be treated as enemies. Such were the methods by which the Ismá'ílians, emancipated from the control of a moral law, were formed into a fanatical sect, spreading destruction all around.*

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* A very full account of these nine degrees will be found in Silvestre de Sacy's *Exposé de la Religion des Druses*, Vol. i. pp. lxxv-cxxxviii.

In the year 288 A.H. one of these Dá'is proceeded to Africa and gained great influence there. This led, after many struggles and episodes which we must pass by,* to the assumption by the Imám 'Ubaidulláh in the year 297 A.H. (910 B.C.) of the Khalifate in Egypt. He was then the first of the Fátimide Khalifs, a dynasty so called from the descent of these Imáms from 'Ali and Fátima, the daughter of the Prophet. The succeeding Khalifs had still to struggle on against opposition, but they gradually consolidated their power. In 969 A.D. Cairo (Al Káhira—the Victorious) was founded and the Fátimide rule was firmly established.

Hákim ba amr Illáh,† with whom we are now concerned, became Khalif in 386 A.H. (996 A.D.). His reign is one long history of cruel actions. He persecuted the Sunnis and all who were suspected of enmity to the descendants of 'Ali. Many of the Christians had been hitherto employed in various departments of the State and had attained to wealth. The anger of the Khalif was turned on them. For five years they endured a most bitter persecution. Their priests were flogged to death, their churches were destroyed, and the sacred vessels were taken to the palace of the Khalif or sold in the streets and bazaars. The Jews were treated in a similar way. At length, weary with this constant slaughter, the Khalif ordered that those who remained alive should wear black garments, that the Christians should carry, suspended from their necks, a cross ten pounds in weight, and the Jews a piece of wood carved like a calf's head, to remind them of their apostasy at Sinai. They were forbidden to use embroidered saddles, and their stirrups had to be of wood. Muslims were not allowed to hold intercourse with them, nor slave dealers to sell them slaves.‡

In the year 400 A.H. Hákim ordered the destruction of the Church of the Resurrection in Jerusalem, partly, it is said, to outrage the memory of the Khalif Omar who had spared it.

The result of this wholesale persecution was that many persons became renegades, while others gave up all distinctive signs of being Christians and passed as Muslims.

Hákim sometimes obliged his Muslim subjects to follow the Shí'ah ritual in prayer and sometimes left them at liberty. At other

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* A full account is given in Osborn's *Islám under the Arabs*, Part iii. Chapter iii.

† The name means, "The ruler by the command of God."

‡ For the Fatvás, or judicial decrees against them, see an article on 'The Status of the Zimmis' in the *Madras Christian College Magazine* for October 1898, pp. 205—214.

times he abolished the *namáz* and the *khutbah* (the public prayers and the Friday sermon) in the month of Ramazán. He set aside the feast at the end of that month, and for many years he stopped the pilgrimage to Mecca. He ceased to send the annual present of the covering (*kiswah*) for the Ka'bah at Mecca, which had hitherto been sent and is now despatched annually with much ceremony.* He released his subjects from the payment of the legal alms, suspended the law of Jihád, and set aside the decrees of the Khalifs Abú Bakr, 'Usmán, and Omar, whose memory he denounced and cursed and caused inscriptions to that effect to be written on the walls of the mosques in Cairo.

All this strange conduct on the part of the Khalif horrified the good Muslims. It is very difficult to understand how they could have borne with it; but it must be remembered that the Fátimide Khalifs, though nominally Muslims, practically denied the chief dogmas of Islám. The orthodox held that the Law given by Muḥammad was final and that nothing could be added to it. The Fátimide rulers, on the contrary, held that they themselves were incarnations of the Divine Reason, and that they alone were the interpreters of the inner meaning of the positive precepts of the Law.† This position the Ismá'ilians accepted, and it explains their tolerance of monsters of cruelty like Hákim.

Hákim now came under the influence of a man named Darázi, a leading Dá'i of the Báṭini section of the Ismá'ilian sect. Darázi encouraged the Khalif in his pretensions to divinity which he had announced in the year 408 A.H.,‡ and publicly taught that Hákim was the creator of the Universe. He wrote a book to show that the soul of Adam passed into 'Ali, and that the soul of 'Ali had entered into the ancestors of Hákim, in whom it now resided. The result was that Darázi was promoted to high offices in the State and gained much influence. At length the people resented this and Darázi was slain by them. The Druses deny that this was the case, and say that he was secretly sent away by the Khalif to Syria, where he preached with much success.

Another man, Akhram, succeeded Darázi and ascribed divine honours to Hákim. One day he presented to the Court of Justice a petition headed, 'In the name of Hákim, the most Merciful'.

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* See Lane's *Modern Egyptians*, Vol. ii. p. 213.

† Osborn's *Islám under the Arabs*, pp. 247-9.

‡ This date is the commencement of the era of the Druses.

This travesty of the Bismilláh roused the anger of the Qázi, and Akhram with difficulty escaped punishment.

A third man, Hamza, now appeared and preached the same doctrine. It is this man whom the Druses look up to as the author of their religion. He took the name of Hádi, or guide. He says of himself, "I am the master of the Day of Judgment, by me all good things come without cessation. I abrogate preceding laws and exterminate all polytheists and the deluded. I destroy the Qiblahs, and abolish the two systems of belief, *i.e.*, the Tanzíl, or orthodox Islám, preached by the Prophet, and the Táwíl, or allegorical system, preached by 'Ali and the Imáms of his race. I deliver the instructions to the teachers of religion. I am the chief of the age, the possessor of power, the guide of men to the obedience of God, most merciful."

Hákim now boasted that he had personal intercourse with God, as Moses had at Sinai. By a very complete system of espionage he had perfect information of all that was going on and then adduced this knowledge as a proof of his supernatural power. When he passed along the streets, the people said, "O thou only one, the unique, who givest life and death." Many who did not say this were beheaded.

So, the sect of the Darázis, which Hákim now openly joined, grew largely in numbers and in power. One of these men went to Mecca, struck the black stone of the Ka'bah, damaged it, and said to the astonished pilgrims, "Why do you adore and kiss this which is useless and hurtful, and all the while neglect him who in Egypt gives life and death?"

One day when the courtiers were assembled before Hákim, one read the following verse: "We have not sent any Apostle but to be obeyed, if God so will; but if they, after they have sinned to their own hurt, come to thee and ask pardon of God and the Apostle ask pardon for them, they shall surely find that God is He who turneth unto men." (Súra iv. 68.) A learned Muslim who was present at once read the verse, "Verily, they on whom ye call beside God, cannot create a fly, though they assembled first." (Súra xxii. 72.) Hákim on hearing this was much annoyed and changed countenance; but he dissembled before the audience and gave the old man a present. His friends, however, advised him to leave Cairo, which he very wisely did.

It was considered derogatory to Hákim to present before him what he had not asked for, to address him without being first

spoken to, to raise the voice when speaking to him, or to make any signs with the hands or the eyes. For many years he had his palace lit up at night and kept dark during the day. One of his amusements was to write letters addressed to one of his officials and to throw them out of the window. Those who passed by picked them up and, on presenting them to the person named in the address, some found that the letters contained orders for money which they received, others that their letters instructed the officers to give them a good beating, which they also received.

Hákim also allowed the Ismá'ílian Dá'is to hold meetings in which their peculiar tenets were fully expounded. He was merciless to his attendants and all around him, and seemed to look upon slaughter as a mere pastime. He published a decree forbidding women to appear in the streets or to leave their houses; and those who disregarded it were put to death. One day when passing by a bath he heard sounds of merriment. On ascertaining that women were there he ordered the doors to be bricked up and so left the poor women to die of hunger. A trick played upon him by the women of Cairo so enraged him that he allowed about a third of the city to be destroyed by fire. Half of it was plundered and a great number of its citizens were put to death. He threatened his sister Sittu'l Mulk (The Lady of the Empire), whom he considered to have been the cause of the insult given to him, with death; but she was beforehand with him and formed a plan to murder him. This object she successfully accomplished in the year 411 A.H.*

Hákim's body was not found, and so his followers say that he was not really slain. Hamza gave out that he had disappeared on account of the sins of the people, and prohibited any search being made for him.† Thus passed away one of the greatest monsters of cruelty whom the world has ever seen, but whom, nevertheless, the Druses for nearly a thousand years have worshipped as a god.

We have already referred to the large body of Dá'is, connected with the Ismá'ílian sect. Hákim built in Cairo a college, called the Hall of Science (Dáru'l Ḥikmat), for the education of these

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* It is said by Makrísi that he was not murdered at the instigation of his sister, but by a man who, being arrested four years after, confessed his guilt. Amír 'Ali's *Short History of the Saracens*, p. 603.

† A good account of Hákim's character and habits will be found in Sacy's *Exposé de la Religion des Druses*, Vol. i. pp. 430-7, and in Osborn's *Islám under the Arabs*, Part ii. Chapter iv.

missionaries. Twice a week the grand Prior of the order, convened a Lodge meeting for those who were to be initiated into the various degrees and for the exposition of the dogmas of the sect. Some years after, Ḥasan ibn Ṣabaḥ, afterwards the Grand Master of the Assassins, came to one of these meetings. In his early youth he had been a friend of the well-known 'Umr Khayyám. He came to Egypt during the reign of the Khalif Al Mustansir, who received him with marks of favour. This led to jealousy on the part of other officials, and at last Ḥaṣan found himself in prison. Having gained his freedom he spent three years in Syria, preaching the Ismá'ílian doctrines, and made many converts, until, at last, partly by force, partly by stratagem, he obtained possession of a fortress called Alamut, the 'Vulture's nest'. The stratagem was this. He was allowed to take as much land as a bull's hide would cover, so he cut the hide into strips and surrounded the fort with them. He now determined to raise himself to independent power and the means he used were devotion and the dagger.

He carefully instructed his followers in the most extreme form of the Ismá'ílian cult, and pointed out to them that sufficient care had not been taken to conceal from the general public the blank atheism to which the system ultimately led. So, whilst appearing as a follower of 'Ali, he enjoined an outward observance of all the orthodox usages; but he ever kept before the minds of his adherents the coming of the Mahdi, now present in the Fátimide Khalif of Egypt and soon to appear as the conqueror of the world. The age was one of war and strife, and this longing for the 'expected one', who was to bring peace and quietness, was to men weary of life a constant and reviving hope which lightened the burden of existence.

To carry out his plans, Ḥaṣan instituted a hierarchy of seven grades, he himself being the Shaikh or the head of all. In addition to the Dá'is, he had one order, called the Fidávís (the devoted ones). These were the Assassins. They were carefully selected for their strength and courage and absolute submission to his will. They were taught that as the Prophet had slain Jews in Madína, so they were aiding true religion by putting away its enemies.

So completely were they under Ḥaṣan Ṣabaḥ's influence, and so obedient were they to his will, that at his command one stabbed himself and another cast himself over the battlements of the fortress to convince a visitor of the power of their leader. When the Shaikh required the service of any of them, the Fidávís selected

for the special service were stupefied with opium and carried into a splendid garden, where they awoke amidst all that could appeal to the sensual appetites—perfume of flowers, cool fountains of waters, companies of beautiful damsels. A few days were thus passed when they were again drugged and brought back to ordinary life, ready to obey any order given to them. The memory of those days of delight was looked upon as a taste of Paradise, from the continual enjoyment of which only life hindered them and to which death was the door of admission. The Grand Master had shown them what it was, and obedience to his will and death in his cause would lead to a more enduring state of such joy. No wonder that the Fidávís were devoted to Ḥaṣan.

Next to these came two orders, consisting of the novices and the common people. As regards these latter, the usual religious duties of Islám were not relaxed, for Ḥaṣan knew that in their case the binding force of law and of custom was necessary. It was only the initiated who possessed the greater freedom or license and who inwardly rejected all positive dogma. The summary of their teaching has been described as "To believe nothing and to dare everything."

Ḥaṣan was called the Shaikhu'l Jubál, chief of the mountains, hence the name by which he is commonly known, "Old man of the mountains." He died in the year 508 A.H., but his family continued in power until destroyed by Halaku Khan in 1256 A.D.

It is said that Darázi,* after his departure from Egppt, won over the inhabitants of the Lebanon to his views in the year 410 A.H., but Hamza is regarded as the real founder of the Druses. He became a great opponent of Dárázi and denounced him, and so we have the curious fact of a sect's being called by the name of a man whom its founder repudiated. The basis of the religion is this. God alone is to be adored but his last and final manifestation is in the Lord Hákim. Believers in the Unity are of three kinds. First, those who follow Tanzíl (*i.e.*; the letter of the Qurán) and these are the Sunni Muslims; secondly those who follow Táwíl (allegory) and these are the Shí'ahs; thirdly those who confess the Unity in their hearts, who in thought disengage it of all attributes, and do not conceive of it under any words or figures, nor under any definition. According to the books of the Druses there are two dangers to be avoided in the idea one forms of the Unity of God. They

* Ante, p. 204.

are expressed by the words Tashbih and Ta'ṭíl. The first word signifies comparison and in theological language comparison with something created; the second means a stripping off, and, in its application to God, the denial in Him of any attributes as being incompatible with His Unity.

Hamza himself taught thus: "God cannot be expressed under any name, or any attribute. I do not speak of Him as the Ancient because this is created and it is God who gives existence. He is neither the First, which implies relation to a Second, nor the Last, which presupposes a preceding one. We cannot say that He has soul or spirit, for that implies resemblance to created beings; we cannot in connection with Him, speak of body, form, substance, accident, for all these imply relation to time and space. I do not say He is a thing, for that is subject to destruction. I do not say He is not a thing, for that means non-existence. He does not stand or sit. Though the divine nature cannot be expressed in words, yet to enable us to see the veil under which He is hidden, in order that He may be adored under a form exterior and evident to our senses, He manifests Himself in the human form of Hákim. Thus the words and actions of that form are the words and actions of God. But in thus rendering Himself intelligible to men, God does not cease to be the Infinite, the incomprehensible."

The habits and the dress of Hákim all have some special signification to the Druses. He rode on an ass, an animal which is the emblem of the Legislator. It is said that in the verse, "the least pleasing of voices is surely the voice of asses" (Súra xxxi. 18), the asses represent the prophets who support the exterior law. The black woollen robe he wore signifies the trials through which his followers must pass. In some of his wilder moods he had gatherings of buffoons employed to dance, and those present amused themselves with a playful striking of each other with whips, while the most obscene language was used and the most obscene actions were performed. This is all looked upon as allegorical. The dancing refers to prophets and their dispensations which have whirled away, the whipping means that knowledge is not hurtful, the obscenity refers to the power of the male over the female and resembles Hákim's power over unbelievers. Hákim is the supreme ruler over all Imáms and Hájis. He is Hákim ba Ẕátihi, that is, Lord in his own nature, Hákim ba amr Illáh, that is, Lord by the command of God, and He is the Qáim, or the Durable.

There was a very curious discussion about the use of the phrase,

"The peace of God be upon him," a phrase used after the name of a prophet. It was considered derogatory to use it after the name of Hákim, as placing him in an inferior position. The argument against it was based on the text, "God witnesseth that there is no God but He, and the angels and men endued with knowledge and established in righteousness proclaim, 'There is no God but He, the mighty, the wise. The true religion with God is Islám.'" (Súra iii. 16-7.) The Druses say that it is Muḥammad who here speaks, and that he witnesseth that our Lord (Hákim) is God; the angels are the Hájis, the men endued with knowledge are the Dá'is. Thus the true Muslim should acknowledge Hákim as God.

It is believed that the Druses worship Hákim under the form of a golden calf; but some say that this is used not as an object of worship, but as an emblem of the dominant religions, superseded by their system. Some say that they repudiate idolatry and compare Judaism, Christianity, and Islám to a calf. Others say that it represents Iblis, the Devil, who is the rival of Hákim.

The name under which the chief ministers are known is Ḥadúd, a word signifying boundaries, but applied in the Qurán to the precepts or laws of God.* The Druses borrowed the word from the Báṭinis, who called their preachers by that name. Another name in use among the Druses is Áyát, literally 'signs', the term used for the verses of the Qurán.

The hierarchy of the Báṭinis formed the model for that of the Druses. The chief leader is called the 'Universal Intelligence', as he contains within himself all the dogmas of the Faith and all knowledge is an emanation from him. The more esoteric doctrines are known only to a select few, who are called 'Aqqáls, the most wise. These men are the authorised teachers of religion and have many special privileges accorded to them. Should strangers be present at one of their religious assemblies, the ordinary ceremonies are set aside and the Qurán is read instead of their own religious books. Amongst the members of the lower stages of the hierarchy are the Dá'is.

The Druses hold that there have been five ministers of error, Muḥammad, Abú Bakr, 'Usmán, Omar, 'Ali, because they all taught and expounded an exterior law and not its esoteric meaning. Thus they missed its real point and led men astray. They are bodies without souls, for the soul is the confession of the divinity of the

* Súras lviii. 7; lxv. 1.

Lord Hákim. Prayer is looked upon as interference with the plans of God. All forms of religion are only types of this more perfect one, and all their sacred books are to be treated allegorically. The Druses are very reticent about their beliefs, and in order to avoid danger they may profess outwardly and in appearance any dominant religion of the place they may be in. This is a principle known as Taqiyah, and is common to all the Shí'ah sects. Meanwhile, in the heart must be firmly held the belief in the divine nature of Hákim, which is the fundamental doctrine on which the whole system is based.

Hamza and other Druse writers had a direct interest in combating the opinions of the Muslims, by whom they were surrounded and who looked upon their views and opinions with much contempt. So the great point in the teaching of the Druse leaders was to show that Islám as a religion had had its day and was now of no authority at all. On the other hand, the Druses had nothing to fear from the Jews or Christians, who in Muslim lands possessed no power to do them harm, and so much less attention was paid to them and to their systems of religion. Still, Hamza, who quotes the Qurán, allegorically interpreted, in support of his views, also quotes the Old and New Testaments in the same way. One writer interprets the words of Christ, "Destroy this temple and I will build it again in three days," thus :—"The first day is the time of Jesus, the second day that of Muḥammad, the third day that of the Mahdi. The last day is the complement of the first, as when Jesus said, 'My time is not yet come.'" They hold that, treated allegorically, the Gospels teach the true doctrine of the Unity; * and that the real Jesus Christ was not crucified. Christians are reproached for not living up to the standard of life laid down in the Sermon on the Mount.

The terms, 'resurrection' and 'the last day' denote the time when the doctrine of the Unity will be made known to all people, and all other religions will be abolished, and when the lot of believers and unbelievers will be irrevocably fixed. There are differences of opinion as to the events which will usher in the last day. Before the death of Hákim, it was believed that it would occur in his lifetime and that he in person would triumph over all enemies. His followers were called upon to destroy the polytheists, to abolish their religions, to

*By the 'Unity' the Druse writers mean the dogma that God is united to Hákim. Unitarians are those who believe in the divinity of Hákim.

massacre those who walked in the path of error, to exterminate the men, and to take captive the women and the children.

After the death of Hákim, the Druses were bidden not to be discouraged at the delay, but to look forward with hope and confidence to his return, when by the aid of the ministry of Hamza, the victory over all opponents would be complete. Then the enemies of 'Ali would be compelled to wear heavy earrings made of lead and to pay a tax. The Jews and Christians would have earrings of iron and their tax would be heavier still. The severest punishment was reserved for the apostates, whose earrings were to be of glass which in summer would burn like fire and in winter would be as cold as ice. Their head-dress would be made of pig skin.

The Lord Hákim would be adored in all languages and with a loud voice people in all lands would say, "To whom does the Kingdom now and for ever belong?" The reply would be, "To the Lord Hákim, the victorious, the powerful." Those who, before the day of resurrection, believed, who confessed the Unity, who accepted the Imámat, and the various* orders of the spiritual hierarchy, would enter into the felicity of life eternal; but those who did not these things would be delivered up to torment for ever.

In order to sustain the courage of those who suffered persecution, Hamza spoke much of the triumphant return of Hákim, and in figurative language bade them beware of the flowing river (of Tanzíl) whose waters were muddy, and of the stream (of Táwíl) whose waters were sweet but deadly. They were to fear the darkness which precedes the dawn (of Hákim's advent). Those who belonged to the Lord Hákim would find in him a powerful protector, when with angels and with Cherubim he would appear in all his royal splendour. Then would all men bow in subjection to him, the balances* (Mízán) be prepared, all actions tried, all excuses taken away from the wicked, and rewards be given to the good. The true believers would have abundance of gold and silver, authority would be given to them to rule in the new Kingdom, they would be the Amírs, the Sháhs, the Sultáns of the coming age.

In the place of the five articles of the Muhammadan creed and of the five practical duties of religion (*arkán-i-din*), the Druses say that Hákim appointed these seven as articles of faith and practice:—Truth in speech; mutual help; renunciation of religions previously professed; entire separation from evil spirits and from

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* See Sell's *Faith of Islám*, p. 225.

those in error; belief in the divinity of Hákim; acquiescence in his actions whatever they might be; absolute resignation to his orders at all times and under all circumstances. The principal dogmas concerning God, His nature, attributes, and manifestations, concerning the Universal Intelligence, and all the other members of the hierarchy, formed a body of theological teaching, the acceptance of which preceded the confession of the seven articles of the creed just described.

Truth in speech was to be maintained as regards the religious people of their own sect and in all the ordinary affairs of life amongst the Druses themselves, but it was allowable to tell lies to men of other religions. Lying to a fellow-believer was a great crime and would be severely punished by Hákim. When a man imputed to a believer something false or distorted his words he was lying to him.

As regards mutual help, the Druses were to carry a sword to defend their friends, to watch over them, to meet their wishes, to satisfy their wants, to help the poor and to succour the oppressed. All such good deeds would make the religious profession perfect.

With reference to the duty of renouncing all previous religious beliefs, the convert was to learn that faith in the Unity was incompatible with the profession of any other religion than that which acknowledged Hákim as its supreme lord. At the same time his disciples, if previously Muslims, need not discard at all times and under all circumstances the outward observances of Islám, nor be afraid to disguise their real convictions by such outward conformity. The following extracts from a Druse catechism illustrate this point:—

Q.—What is our object when we speak with praise of the Gospels?

A.—In the presence of the people of that religion, we are obliged to approve of the belief which they profess.

Q.—Why, when we are asked, do we say that there is no other (sacred) book than the Qurán?

A.—Know, that as we are obliged to hide ourselves under the veil of Islám, we must outwardly acknowledge its book. We are not to be reproached for this any more than for saying the usual Muslim prayers at the grave. We must hide our belief. The inner mysteries of the Faith and its esoteric teaching must not be revealed to any one outside the circle of the true believers.

Such, in brief is the religion of the Druses, a strange mixture of fanaticism and folly, not without some redeeming points in the practical duties of life amongst themselves. That a religion should

grow out of the caprices of a madman, and that generation after generation should see in a bloodthirsty despot the incarnation of the Divine, shows to what an extent men may be deluded when they close their eyes to the "true light which lighteth every man that cometh into the world."

EDWARD SELL.

LITERARY NOTICES.

Holy Baptism. By Darwell Stone, M.A., Principal of Dorchester Missionary College. London, New York, and Bombay: Longmans, Green, and Co., 1899.

THIS forms the second volume of 'The Oxford Library of Practical Theology'—the series which was inaugurated by Canon Newbolt's *Religion.* Mr. Stone's volume is a singular mixture of the spiritual and the mechanical elements of religion. Canon Newbolt, while again and again laying stress on the ministry of the Church in his book on *Religion*, showed that his interest lay very largely in appealing to men's spiritual and moral nature, and in pointing out to them where the Christian religion can afford them assistance in the conflicts and temptations of life. Mr. Stone, on the other hand, is almost wholly occupied with what the Church can do for men through one of its sacraments. The moral aspect of the sacrament of Baptism is treated in very little compass. Throughout the book, however, there is a spiritual tone which is all the more emphasised by the almost materialistic view of the sacrament which is adopted. Mr. Stone's method of procedure is this. He regards Christ's words to Nicodemus, that those who shall see the Kingdom of God are those who have been born of water and the Spirit, as applying to baptism. No exegesis of the passage is offered, and the conclusion is at once stated—"As they (these words) refer to Baptism the doctrine that to be baptized is to be 'begotten anew' forms part of the teaching of our Lord." The testimony of the Fathers and of the Church is then given at length, and thus it is held as proved that "those who are baptized are regenerated with the new birth which makes them Christians. On them the gift of eternal life has been bestowed." Now it is clear that such a treatment of baptism is wholly inadequate. In the first place, it must be stated with strong emphasis in the face of all that Mr. Stone has said that no one is "made a Christian" by submitting to the ordinance of baptism. Such an experience is the result of personal contact with Christ, and of that alone. Secondly, any exegesis of the words addressed by Jesus to Nicodemus which fails to lay stress on Christ's constant

reference to the operation of the Spirit, and which lays the emphasis upon the rite, is obviously misleading. Mr. Stone does indeed assert in his chapter on 'The Minister of Holy Baptism' that the Spirit conveys the grace to those who are baptised, but the working of God's Spirit is surely not so largely limited by the sacrament of baptism as Mr. Stone repeatedly implies. Thirdly, it has to be noticed that the testimony of the Fathers is the witness of adults. They rejoice in giving their experiences as they rise from the baptismal font. That the ordinance was one of priceless value to them it is easy to understand. Their experience is comparable to that of those who sit down for the first time at the Table of the Lord. Many, in doing that, have come to a vivid realisation of their relation to their Lord which has coloured and ennobled all their subsequent life. Passages in Augustine and Tertullian make it plain that they, at the time of their baptism, realised in a new way their great privileges and responsibilities, but that is a very different thing from asserting that their regeneration was caused by baptism. It shows, too, how unsafe it is to reason from the testimony of the Fathers to the effect of infant baptism. Again it is noticeable that Mr. Stone's position forces upon him difficulties which he states but which it cannot be said that he solves in accordance with his own views. The Apostles, for instance, were never baptised. Mr. Stone considers that the baptism of Pentecost was sufficient for them. This is an admission which we welcome, for it recognises the supremacy in Christ's religion of God's Spirit. But then what as to those who have never been baptised? Here again Mr. Stone has to admit that God may "in the mercies of His uncovenanted grace admit to salvation persons who by the strict law of the covenant would be excluded from it." The religion of Christ is a religion which has sacraments, but it is not a religion of sacraments: it is a religion of grace. Yet it is equally true that this grace may be imparted at times which Christ Himself has specified, and especially when rites which He has ordained are observed. And that the time of baptism is such an occasion we firmly believe, for baptism is not only a teaching ordinance, it is a sealing ordinance as well. Mr. Stone's words, which we most cordially endorse, may fittingly terminate this review. "Baptism confers a position of high privilege and great responsibility. The free will of the baptized person has to determine to what use the position is to be put."

Geometrical Drawing. For Army and Navy Candidates and Public School Classes. By Edmund C. Plant, C.B. Vol I. Practical Plane Geometry. London: Macmillan and Co., Limited.

FROM a mechanical point of view this may be regarded as a sump-

tuous book. Apart, however, from its get up, it possesses no special merit, and it has all the defects usually to be found in text-books of geometrical drawing. Mr. Plant, like the great majority of writers of such books, seems to have very little knowledge of geometry as a science; and to any one who possesses some scientific knowledge of the properties of straight lines, circles, and conic sections, some of his definitions and descriptions will seem very crude indeed. "The ellipse," he says, "has two focii (sic), and the curve is symmetrical about each of two lines, called the *major*, or conjugate, axis, and the *minor*, or transverse, axis." Again, "the hyperbola is the true shape of the section of a right cone made by a plane parallel to the axis of the same." These examples will suffice to show how ill-qualified Mr. Plant is to exhibit geometrical drawing as anything more than an exercise of a merely mechanical kind. We are of those who think that the study of geometry as a science should in its early stages be much more practical than it is customary to make it, but we should be very sorry to see the ordinary text-books of practical geometry put into the hands of those about to commence the scientific study of geometry.

Yule-Tide Yarns. Edited by G. A. Henty. London and Bombay: Longmans, Green, and Co.

If it is true that Christmas comes but once a year, it is also true that there is no year but has its Christmas and no year but sees preparations made for that festive time. And among the preparations annually made for Christmas the supply of Christmas literature undoubtedly holds an important place. Last year Mr. Henty's Christmas volume was called *Yule Logs*: this year he gives us ten stories under the title of *Yule-Tide Yarns.* These *Yarns* may be warmly commended to readers who have a taste for stories of adventure and do not mind being introduced to a good deal of fighting and bloodshed. The opening story, which professes to be an account of some of the doings of a young Englishman during the Reign of Terror in France, is contributed by Mr. Henty himself and is well told. Among the writers whose services Mr. Henty has enlisted are Fred. Whishaw and George Manville Fenn, the latter of whom writes a good account of the adventures of two English officers while on a short shooting and fishing expedition somewhere in the Malay Peninsula. The reader of *Yule-Tide Yarns* is taken over a good part of the earth's surface, and two of the best stories in the book—'Hari Ram, the Dacoit', and 'A Soldier's Vow and how he kept it'—relate to North India. In these two stories as well as in others some rather wonderful things happen, but the writer of 'A Soldier's Vow' is careful to add a few foot-notes cautioning the reader

against supposing that the incidents chronicled are impossible in this land of wonders.

We are rather surprised to find Mr. Henty himself and one of the other writers making use of the expression, 'knots an hour'. We wonder, too, why these Christmas volumes are so solidly got up. Apart from the great cost of their transmission by post, their weight makes them somewhat burdensome to the reader.

BESIDES other books which will receive separate notice we beg to acknowledge receipt of the following:—

From Messrs. Macmillan and Co., Limited, we have received Cicero's *Pro Cluentio*, edited, with introduction and notes, by W. Peterson, M.A.; two volumes of Macmillan's Elementary Classics, *viz.*, Virgil's *Georgic*, Book III., edited by T. E. Page, M.A., and *Selections from Thucydides, Book VII.*, edited by E. C. Marchant, M.A.; About's *Le Roi des Montagnes*, edited by Ernest Weekly, M.A.; a volume of the Modern Reader's Bible entitled *Bible Stories* and containing a selection of stories from the New Testament; *An Elementary Course of Mathematics*, by H. S. Hall, M.A., and F. H. Stevens, M.A.; and *Euclid's Elements of Geometry*, Books III. and IV., edited by Charles Smith, M.A., and Sophie Bryant, D.Sc. Mr. Charles Smith and Mrs. Bryant belong to the more radical school of editors of Euclid, and while they take the propositions in Euclid's order they do not always follow Euclid's methods. We can cordially commend their work to the notice of teachers and students.

From Messrs. Longmans, Green, and Co. we have received Deslys' *Benjamine*, edited by F. Julien; *Longmans' Illustrated First Conversational French Reader*, by T. H. Bertenshaw, B.A.; *Longmans' Illustrated First Latin Reading Book and Grammar*, by H. R. Heatley, M.A.; and *Longmans' Memory Maps: Ceylon*.

We have also received *Elements of Inorganic Chemistry*, by H. V. Krishnayya, B.A., of the Mysore Geological Department. This little work, which is intended for use in high schools, is much more carefully written than most of the books produced in this country.

NOTES AND EXTRACTS.

AN interesting paper on school education has recently been sent to nearly all prominent labourers in the field of education by the Director of Public Instruction, with the invitation that they should favour him with their views on the opinions and proposals contained in it. We have to thank the Director for sending a copy of the paper to this

Magazine. As it contains suggestions on points which have been much discussed of late but need discussion still, we think it well to make some remarks upon it.

The paper in question has been submitted to the Director by the Rev. Father Sewell, and manifestly expresses the views of the Jesuit Fathers who conduct St. Joseph's College and the School attached to it at Trichinopoly. Many differ greatly from our Jesuit friends as to what ought to be the chief aim and the informing spirit of education; but few will deny that, so far as regards arrangement of studies and methods of instruction, there can hardly be a higher authority than their great Society.

The paper starts by directing attention to "the very poor knowledge of English which a native lad of ordinary intelligence possesses, even when he has been fortunate enough to pass the University Matriculation Examination." This is said to be "too well known to require any demonstration." The paper goes on to say that "this superficiality of study, the effects of which happen in the case of English to be more frequently and prominently brought under the notice of English eyes and ears, is unhappily not confined to the study of English alone but is general." The paper sums up the situation in the statement that "the ordinary passed Matriculate of the day is too often found to be a lad cram-full of undigested and unassimilated odds and ends of information of various kinds, his memory fagged with the strain it has undergone, and his understanding not merely undeveloped but with much of its elasticity destroyed." So much for the evil which calls for remedy.

The causes of the evil are summed up as follows:—"(1) The increasing multiplicity of subjects a student has to take up as he advances along the path of his primary and secondary studies. (2) The very superficial character of his primary studies in arithmetic and English, resulting in the wholly inadequate knowledge of the English language which is to form the medium of his instruction and with which he is to begin and proceed through the secondary stage. (3) The consequent inability of the student on arrival at IV. form either to understand or reproduce the instruction then received and which is increasingly felt in proportion as time goes on." The way in which each of these things interferes with the healthy development of the pupil's mind is illustrated at considerable length.

Thereafter, there is a discussion of how this lamentable state of matters may be set right. Father Sewell's proposals are the following. (1) He would have no subjects taught in the primary department of a school except reading and writing in the pupil's native tongue, arithmetic, and a very little English, the primary course being however shortened by a year. (2) He would not allow English to become the medium of instruction until at all events the first form, and even then only "side by side with the vernacular." (3) He would introduce geometry only in the

fourth form, and algebra only in the fifth; while drawing would receive part of the time set free by the removal of these two subjects from the lower secondary course. (4) Until the fourth form is reached he would give only "some very elementary notions of history and geography." "History," he says, "should be taught in the form of short stories orally told to the class and impressed by blackboard notes and questioning, while geography should be similarly taught from globes and maps." (5) He would have boys who are looking forward to matriculation and who are educated according to the system which he advocates, set free from all obligation to pass the Primary or Lower Secondary Examination; and while these examinations might be retained for those "whose ambition does not extend beyond the position of peons and muchies, &c., an age bar for candidates appearing for these examinations might be imposed." This limit of age he would fix at 16 or 17, because, as he rightly says, candidates "cannot expect employment before that age." At that age he thinks that all candidates trained according to his system would be able to pass the Lower Secondary Examination if they chose.

The paper closes with the request for permission "to make an experiment of the scheme now propounded in St. Joseph's School at Trichinopoly."

We have thus given the dry bones of a memorandum in which the whole position taken up is defended and illustrated by many suggestive and apposite remarks.

In his accompanying Proceedings, the Director "sees no objection to Father Sewell's experimenting on the scheme propounded by him in the manner he suggests;" and, while expressing his own belief that the curriculum of the Lower Secondary Forms is overloaded, requests those to whom his proceedings are sent "to be good enough to favour him with their views on the Reverend Father Sewell's criticisms on the curricula in primary and lower secondary schools, stating whether they consider the defects to be as widespread and as serious as he makes out, and how far in their opinion such defects as exist are due to the overcrowding of the curriculum." It is noteworthy and regrettable that views are not asked on much the most important of the proposals that have been made:—the proposal, namely, that the Lower Secondary Examination should be abolished except for those "whose ambition does not extend beyond the position of peons and muchies," and that even they should not be permitted to appear for it until they are old enough to be actually employed.

The paper thus before the educational public deserves careful study. Our observations on it will fall naturally under the three heads employed in the abstract of its contents which has just been given. As regards the present position of affairs, we are in practical agreement with Father

Sewell; though, as is natural for one who is pointing out an evil, he leaves certain things out of account which to some extent relieve the picture. Thus a few matriculated students are as good in every way as their predecessors; and the worst are probably no worse than the worst have always been. There are a few ways also in which all have made some progress. Their handwriting, for example, is decidedly better than it was, say twenty years ago, though there is much room for improvement still. Probably there is greater facility and accuracy in the more mechanical processes of arithmetic and mathematics. We have an impression, too, that when plenty of time is given them matriculated students can now *write* somewhat better English than they used to do. It would be strange if they did not, seeing how much more attention than of old is now bestowed on exercises in composition in every respectable school. Moreover, it ought to be said that Trichinopoly is not a fair index of the state of matters in all parts of Southern India. It is well known that there are influences at work which make Trichinopoly students deteriorate more rapidly than students elsewhere. Still, making these and perhaps some other deductions, all of them of secondary importance, we must express our general assent to Father Sewell's sweeping charge. Some of those who matriculate now are as good students as the University has had at any time since it was founded, but the average has greatly fallen and is falling still. As regards their power of speaking and still more of understanding English, as regards interest in their ordinary studies, as regards general intelligence, general information, and the power of using and applying such knowledge as they have, the common mass of the undergraduates of to-day are conspicuously inferior to the undergraduates of fifteen or twenty years ago. The effort which has found expression in modifications of the curriculum, in educational rules, and much besides, has resulted, not in every particular but upon the whole, in failure.

We are also largely in accord with Father Sewell as to the causes to which this "unhappy result" is due. Too great multiplicity of subjects has had much to do with bringing it about, and insufficient acquaintance with the language which is the medium of instruction has perhaps had even more. And the superficiality of all study in the lower classes has been most injurious of all. It is true that all the causes thus adduced by Father Sewell, spring mainly from a deeper cause to which it would have been well if he had traced them back. Still, we concur generally with all that he brings forward under this head.

When we come to the remedies he suggests, more careful criticism is called for. He is entirely right in his principle of teaching few subjects in the lower standards and teaching them patiently and thoroughly. He is equally right as to the way in which historical and geographical notions should be first instilled, and as to the folly of teaching geometry

and algebra when a pupil is still unable to use his understanding in preparing to be examined on them, and is driven to rely on memory and mechanical imitation. But he fails to notice—or perhaps he only thinks it judicious not to specify too openly—the hopelessly impassable obstacle which stands in the way of realising his ideals. The things he desiderates cannot possibly be done so long as the passing of an examination is regarded as the direct aim of all the teaching in a class. The present attitude of mind in the pupil, and too often also in the teacher, is the root of the superficiality complained of. Now an attitude of mind will never be altered by altering a curriculum. Suppose that some subjects are eliminated but that the attention of pupils and of teachers continues to be set only upon passing, will there not be as little patience and thoroughness in instruction as there is at present? Will not the only practical outcome of a simplified curriculum in that case be that children will be sent up for examination at an even earlier age than now? Indeed it may turn out that things will be made only worse by the suggested changes in the course of study if these are not accompanied by truer appreciation on the part of teachers and of taught of what education means. Children are at present pushed through the Primary Examination at the age of, let us say, eleven, and through the Lower Secondary Examination at the age, let us say, of fourteen, by means of that system of cram which the paper before us describes so well and denounces so rightly and so heavily. If the curriculum be lightened while other things remain the same, children will simply be pushed through by the same methods at the ages of ten and thirteen. The loss of a year's instruction will certainly do nothing to cure, but it may do something to intensify, present evils. From a year even of the very poorest instruction some pupils will pick up something which will develop their minds a little. However much a curriculum may be curtailed, yet if what remains of it continues to be taught only with the aim of getting the pupil through the appointed test as soon as possible, the reign of cram will be undisturbed, and pupils will arrive at each successive stage of their so-called education with minds as untrained as ever and even less mature.

It is perfectly true that the mere removal of the examinations will not ensure that teachers will give or that pupils will receive instruction patiently and healthily. But at least it will put it within their power to do so. It will make it possible for those who know what teaching is, and who wish really to teach, to give such instruction as Father Sewell calls for. This is very nearly impossible at present. So long as pupils and parents and the Department and the public judge everything by the greatest possible number of passes at the earliest possible date, it cannot be expected that ordinary teachers will do anything but 'cram' their pupils. To give teachers free scope *to teach* would not be the whole, but

it would be half the battle. Some would do so. As the benefits of real teaching became manifest in their pupils the example would be increasingly, and in the end even widely, followed.

It thus appears that the fifth of Father Sewell's proposed remedies is indispensable if any good is to be done by the other four,—nay that it is indispensable if some of the four are not to be positively hurtful.

For ourselves we think that little will be gained by change of the curriculum. If the needed change could be wrought in the attitude of pupils and teachers and of the public generally, the curriculum would do very fairly as it is. It is true that we approve of the views expressed in the paper as to the right method of elementary instruction in history and geography. But there is no hindrance to that method being followed now except the practical enforcement of the kind of teaching which secures a pass by the shortest cut. We also approve of the suggestion to remove the two so-called optional subjects from the primary curriculum; but if the primary course be made a year shorter, as is proposed by Father Sewell, the effect of their removal will be trifling, or probably there will be no effect at all. Nor will very much difference be made by commencing mathematical study in the fourth form instead of in the second. If the primary course be shortened as is proposed, pupils will begin geometry when they are only one year older than at present. We admit, however, that the difference of a single year at that early stage may be important; and we are ready to assent to this alteration. Further, in regard to all questions of this particular kind, we hold that no instructors have a better right to be listened to with respect than those who inherit the great educational traditions of the Jesuit Order. At the same time this is not the direction in which we look for any effective remedy for the miserable state in which our secondary education is, and into which our college education is following it rapidly.

We trust that the experiment now sanctioned by the Director will be fairly tried at Trichinopoly; but this is another direction from which we have but little hope that relief will come. The same experiment has been tried elsewhere, and its success has not been great. It has long been going on in the school attached to the Madras Christian College. As an official public examination by outside authority, the Primary Examination has never been acknowledged there; and it is at this early stage that the process of misdirecting the efforts of teachers and of cramming boys begins. The boys of the Free Church Mission Institution have also been protected as far as possible from the evil influence of having to undergo any public examination until they are ready to matriculate,—the earliest stage at which boys are mature enough to benefit by an ordeal of the kind. For some years after the imposition of the Middle School Examination in 1879—the date which

marks the definite commencement of deterioration in South Indian education—pupils were regularly sent up to it, but only under protest and on the distinct understanding that promotions from class to class should not be determined by its results. This state of affairs did not last long. For at least thirteen or fourteen years no pupil of the Free Church Mission Institution has been in any sense prepared for the Lower Secondary Examination and no pupil has been sent up to it. For a long time pupils were not even allowed to appear at it. This prohibition has been withdrawn, and for a year or two a good many pupils have been submitting themselves to this examination; but they have done so entirely on their own account. The school takes no responsibility in the matter, and, as a school, does not acknowledge that there is any such examination in existence. Thus the Lower Secondary, like the Primary Examination, does not exert any direct influence on the instruction given in the Free Church Mission Institution. But it must be admitted that its indirect influence has proved enough to do enormous harm. The fact is that the evil is "in the air." *To cram for a pass*, has become the watchword of school education; and in a large centre like Madras it is as hopeless to preserve the boys of a single school from its effects as it would be hopeless in a time of epidemic disease to preserve the inhabitants of a single street from the infection that prevails around. It cannot be claimed that Father Sewell's unfavourable description of "the ordinary passed matriculate of the day," is much less applicable to the bulk of those who have received their whole training in the Free Church Mission Institution than to the pupils of schools where everything is regulated by the requirements of Departmental examinations. We fear that the history of the Trichinopoly experiment—if it be ever made—will be very similar. It is true that at Trichinopoly the experiment may be made under more favourable conditions than in Madras. At Trichinopoly there is not the same influx of pupils from schools in every corner of the Presidency, and there are comparatively few schools to compete against an institution which dares to withstand popular prejudice. If Father Sewell gets even one or two neighbouring schools to join him in making the experiment, and if he publishes thoroughly among parents that he has the sanction of Government for making it, his efforts may perhaps be more successful than those so long persevered in at Madras. At any rate we shall be glad if his experiment be made; and we heartily wish that it may have a successful issue.

Mere isolated experiments, however, even if some success attend them, will not stem the current that has been sapping for twenty years the very foundations of South Indian education. The one last hope of saving the general situation is the fifth of the remedies proposed by Father Sewell, namely the removal of the present overmastering influence of public examinations upon schools, upon teachers, and upon pupils who are still en-

tirely immature, and particularly the restriction of the Lower Secondary Examination, by some such arrangement as the paper before us suggests, to those "whose ambition does not extend beyond the position of peons and muchies." If that be done, there will at least be a fair field for those who regard education as a means of mental training and development, not merely as a means of passing examinations and qualifying to draw a salary. The name of Government is in this country so powerful and the influence of a Government Department so irresistible that those who, whether rightly or wrongly, are regarded as under Departmental disapproval can never be much more than voices crying in the wilderness—voices sure to be unheeded by the public, and particularly by pupils and their parents. Freedom and encouragement for the few who seek to educate and to let 'passing' take its proper subordinate place, may yet make education the blessing among us that it ought to be. Nothing else will do so. Such freedom and an adequate amount of such encouragement can come only from a change of the policy with regard to school examinations that has been long pursued by the Education Department.

We are far from accusing that Department of any desire to ruin education. On the contrary, we are sure that those who are responsible for its policy are anxious to do all possible good to the community. We further believe that they are fully alive to present evils and that they earnestly desire to end them. We believe that they and we are in full accord as to the disease, and that we differ merely as to the best mode of treating it. They hope to effect a cure by ever increasing stringency and centralization. We are like physicians of the modern school who have learnt to trust far more to the *vis medicatrix naturæ* than to multiplicity of drugs or rigidity of regulation. They have simply fallen into an error for which human nature generally, and particularly departmental human nature, has always a great affinity. They see evils which it is their laudable, and, as we feel assured, their very earnest, desire to cure. The readiest means towards this end appears to them to be that they should take more and more power to themselves and put the evils down by force. Hence, by means of stringent regulations and incessant examinations, they wish to take away all influence from managers and teachers who, as they believe, are certain to use it badly. Most conscientiously, they aim at having every detail regulated by beneficial and unalterable law. Inspectors and teachers are to become as nearly as may be conducting rods for the energy which emanates from the Director's office. Pupils are to be the raw material upon which they work mechanically. Thus it is hoped that inattention, and superficiality, and the thousand other ills which educational flesh is heir to, will be forcibly rooted out. All this exactly corresponds to that medical method which deals with each separate symptom of disease as it appears, and makes no attempt to strengthen nature to throw off

the disease itself. This method is obsolete in therapeutics. There is equal need that it should be discarded in education.

On the surface, no doubt, this method has much to recommend it; but one who would estimate it aright ought to look at France, where the principle of relying on mechanism and centralization has had time to work out something like its full effects. Of course its system of education is not the only thing that has brought France into its present state. It is but one of many cooperating causes. In particular, there has been over-centralization of other things as well as of education there. But its system of education has contributed very largely to that spectacle of mediocrity of intellect, of private interest preferred to public good, of falsity to every high ideal, of widespread intrigue and universal narrowness of aim, which seems not unlikely to turn a nation that was high-souled and noble once into a disgrace to European civilization. The French system was that which in 1879 the then Director of Public Instruction consciously and avowedly desired to set up in Southern India. With less of settled purpose than he had, perhaps even to a large extent unconsciously, his Department seems ever since to have been animated by the same desire. What is needed is that all such aims should be laid aside and that the quite opposite policy recommended by the Education Commission should be frankly acted on. The Commission's policy was to secure all needed stringency in regulating the external relations of schools—their times and rules of admission, their fees, their honest cooperation, and all matters of the kind—but at the same time to secure to schools the very utmost amount of reasonable freedom in all their internal arrangements. This is the policy to which the Government of India stands committed and to the full carrying out of which we trust that the Government of Madras will give attentive heed. We are certain that the practical adoption of such a line of a action is the only hope of checking the too patent deterioration of school education,—in fact the only hope of preventing the educated men of this country from becoming a more ignoble spectacle than even France presents to-day.

Some friends of education fear that great as are the evils of the policy of excessive centralization and constant public examination, still greater evils would be likely to arise if it were changed. They suppose that the hope of 'passing' is the only thing that makes boys and teachers work at all. They suppose that without this spur all schools would become scenes of utter idleness, and consequently of mental and moral corruption. These ideas imply a total misapprehension of the Indian character. That character is most susceptible to influence. Such susceptibility is at once its weakness and its strength. Indian boys—and Indian teachers are just Indian boys grown somewhat older —yield more readily than the boys of any other land to the strongest

influence that happens to be brought to bear upon them. So far as education goes, the strongest influence on the schoolboy of to-day is the belief that 'passing' is the one thing needful—a belief which is no doubt a danger to education everywhere, but which got crystallized about the arrangements introduced in 1879 and has, in virtue of these arrangements, been growing continually more powerful. Boys have yielded to it. Hence the ruin of education which, as Father Sewell says, "needs no demonstration." Let this perverting influence be removed and their own school will exercise the strongest educational influence upon each particular set of boys. Those know little indeed of South Indian schoolboys who fancy that a good school thus set free from external pressure will find it very difficult to make its boys (or their teachers either) attentive to their proper work. The legitimate effects of taking places, of prizes, of class examinations, and of many other time-honoured devices for stirring up the mind of youth, will be found amply sufficient to make a well-conducted school a place of eager and intelligent activity. No doubt in India, as elsewhere, there are boys who resist such influences and in spite of them are resolutely idle. Wise teachers are acquainted with time-honoured methods by which they also may, in most cases, be cured of their disease. Altogether, there is no country in the world where a good school which is free to live its own individual life can more easily than in Southern India give a healthy training to its pupils and send them out into the world with intellects developed up to the natural capacity of each. We are not painting a fancy picture: we speak of what we know.

But it will be said that schools which are able to exert such salutary influence are very rare. It is true that there are few such schools at present. It is also true that under a system which presses all schools into mechanical and lifeless uniformity there will soon be none at all. But it is equally true that under a different system there would be room for such schools becoming common, and great reason to believe that they would do so. Indian schoolboys, and even Indian parents, are very capable of distinguishing between a good school and a bad one; and if schools have sufficient scope to show their real character, both parents and boys will, in a vast majority of cases, unhesitatingly prefer the good one. No doubt both boys and parents are lamentably easily tempted by such illegitimate inducements as speedy promotion, free scholarships, or the hope of passing an examination by some short and easy process. Yet those who know South Indian schoolboys best will be the first to testify how much more than boys in other countries they appreciate the schools where they are taken care of, where they are kept in thorough order, and made to work in the proper way. They prefer such schools. Before the days of extreme centralization, they could be wonderfully faithful to them. They are so

to some extent even now. If good schools are only allowed scope to show what they can do, they will soon gain greater influence and in course of time will become a model on which it will be the interest of all other schools to form themselves.

No doubt a change like this cannot be brought about either easily or all at once. Evils that have been steadily growing for twenty years cannot be speedily got rid of. And in its own nature the work to be done is very great. The main point is that as the artificial system of centralization, which reduces schools and teachers to machines, has so completely and manifestly failed, the exactly opposite system, the natural system, should now at last be tried. It is true that a fair trial of it will demand many things which are somewhat difficult to secure. It will demand from those who have the guidance of affairs much patience with crude beginnings, much endurance of temporary disappointment, much toleration for honest effort that is not at once successful, much skill in doing the second best thing when the best is unattainable, much self-denial when the way seems open to a cheap success which will yet be unreal in the long run. Above all, it will demand time. But there is no royal road to so great an end as that of educating fifty millions of people well,—or to anything else on earth that is either precious or noble.

FROM the Administration Report of the Inspector-General of Prisons for the year 1898 we learn that the number of admissions was the highest recorded during the ten years ending with the year under review. The number of discharges, however, was also higher than usual, so that the jail population at the end of the year was only slightly in excess of the population at the beginning. The large number of admissions is somewhat vaguely ascribed by the Inspector-General to the abnormally high prices of food-grains that obtained during the earlier part of the year. The Government does not look upon this as fully explaining the increase that occurred; and in view of the fact that the increase in the jail population during the last ten years has been out of all proportion to the increase in the population of the Presidency, the Inspector-General of Prisions will be requested to enquire into the matter and to give special attention to the question how far the existing jail system exercises a deterrent effect upon criminals.

As regards discipline the Report states that there was an increase in the number of jail offences and punishments, but that there was a comparative absence of grave offences. Solitary confinement, penal diet, and whipping were less frequently resorted to by jail superintendents, while combinations of minor punishments and the imposition of fetters were more largely made use of. The number of prisoners released

under remission rules in 1898 was considerably greater than the number for the previous year, and the increase is attributed to the continued operation of the Jubilee Remissions. In the Reports for 1896 and 1897 Mr. Cardew went fully into the working of the mark system under which remissions of sentence are granted to prisoners. In the Report for the former year he showed that the system had a valuable effect in influencing the conduct of prisoners who had sufficient intelligence to understand it, and that it had not failed to fulfil the object for which it was instituted, as the Government of India seemed to think. We are glad to find that the present Inspector-General endorses Mr. Cardew's opinion as to the value of the system. He says there is no doubt that the system offers to the majority of convicts who come under its operation an incentive to careful work and good behaviour, and that even habituals are keenly alive to its advantages. When judiciously administered, he says, it materially reduces the number of other jail punishments and provides for the intelligent prisoner one of the few sources of interest that jail life affords. He admits, as Mr. Cardew also admitted, that there must be in every jail a few prisoners who from natural defects or perverted mental faculties are insensible to any humanising influences. From certain remarks on the operation of the mark system made by the superintendent of a central jail, it appears that the extent to which the advantages of the system are realised depends largely on those to whom the working of the system is entrusted.

One of the matters concerning prison management to which Mr. Cardew gave a great deal of attention was the dietary of prisoners. It is satisfactory to find that the experience of last year has shown that his expectations as to the sufficiency and suitability of the revised scale of diet introduced by him were well founded. The reports of the superintendents of all jails are to the effect that this scale of diet is in every way satisfactory and capable of maintaining in good health a prisoner on hard labour. Its advantages over the old Madras dietary are that it is a little cheaper and that it is not too attractive to prisoners of the poorer classes. It is rightly pointed out in the Report that the utmost care should be exercised in the preparation and issue of jail food. Last year the dietary charges were very heavy, which is hardly to be wondered at considering the high prices that prevailed during the first half of the year.

Except in the case of the Rajahumundry Central Jail the general health of the prisoners was good. At the Rajahmundry Jail, however the rate of mortality rose to 193 per 1000; and the most inexplicable thing is that the doctors who have had to do with the matter are hopelessly at variance as to the cause. The Surgeon-General and the Sanitary Commissioner declare it to have been beri-beri, while the medical superintendent says it was an acute infectious malignant malaria, and Mr. Cardew thinks a faulty commissariat probably contri-

buted in no small degree to the sickness and mortality. We understand that the opinion of the medical superintendent is based upon the results of a careful bacteriological investigation: and surely there ought to be little difficulty in settling whether he is right or wrong. Apart, however, from the question of the cause of the mortality, everything seems to have been done that could be done to cope with the epidemic.

In the last paragraph of the Government Order on the Report the Governor in Council records "his high appreciation of the eminent ability and untiring energy which Mr. Cardew has displayed in the performance of his duties as Inspector-General of Prisons."

COLLEGE NOTES.

The College sports took place on the Beach Athletic Ground, on Monday, the 11th of September and following evenings after school hours, terminating on Friday the 15th. They were held earlier than in previous years, for on more than one former occasion there had been great delay on account of wet weather.

The total number of entries in the four divisions amounted to 291, being twenty more than in 1898. There was a slight decrease in the number of competitors in Divisions I. and IV., but this was more than balanced by an increase in the other two divisions. Three events were omitted from the programme, *viz*:—Throwing the Cricket Ball, Kicking the Football, both in Division I., and the Junior Tug-of-War; while the Sack Race, which had been transferred from Division III. to Division IV., fell through for want of entries. Prizes were not awarded for the High Jump and the Long Jump in Division II., owing to the fact that no one was willing to compete against K. Ramaswami, who had already won the same events in the open class.

Five teams, as in 1898, entered for the Tug-of-War, but of these the Godavari District team did not compete. In the first round, after two extremely well-contested tries the Fenn Hostel team managed to defeat the Fourth Class team, and the Ceded Districts team, with several substitutes picked up at the last moment, succumbed to the First Class team. The Fenn Hostel team was undoubtedly a strong one, and in the final round had no difficulty in disposing of the First Class team.

Division. I. (*Open.*)

I. 100 Yards Flat Race—1. A. Audimulam; 2. A. N. Darmalingam.
II. 120 Yards Hurdle Race—1. Koshi I. Chandi; 2. M. N. Srinivasan.
III. Quarter Mile Flat Race—1. A. Audimulam.

IV. One Mile Flat Race—1. A. Audimulam; 2. M. Rajagopal.
V. High Jump—1. K. Ramaswmi, (5 feet 2 inches).
VI. Long Jump—1. K. Ramaswami.
VII. Putting the Weight—1. B. Ponnappa (26 feet 10 inches); 2. S. Swamidoss.
VIII. Tug-of-War—1. Fenn Hostel Team (Captain, J. Nicholas).

DIVISION II. (*Under* 17.)

I. 100 Yards Flat Race—1. S. T. Selvaroyan; 2. K. Ramaswami.
II. Quarter Mile Flat Race—1. K. Ramaswami; 2. A. S. Lazarus.
III. One Mile Flat Race—1. T. Sarangapani; 2. Mahomed Hussain.
IV. 100 Yards Hurdle Race—1. K. Ramaswami.

DIVISION III. (*Under* 13.)

I. 100 Yards Flat Race—1. M. Sundararajam; 2. S. Peer Mahomed.
II. Quarter Mile Flat Race—1. B. I. Curumbiah; 2. M. Sundararajam.
III. High Jump—1. T. Kanakaruthnam (4 feet 2 inches); 2. M. Sundararajam.
IV. Long Jump—1. B. I. Curumbiah and M. Sundararajam equal.

DIVISION IV. (*Under* 10).

I. 100 Yards Flat Race—1. G. Abdul Karim; 2. M. Abbas Meah.

SCIENTIFIC AND LITERARY JOTTINGS.

THE annual meeting of the British Association for the Advancement of Science was held this year at Dover. That town was selected in response to the invitation of the corresponding French Association, which arranged to hold its anniversary at the same time at Boulogne. This was felt to be the most convenient arrangement that could be made to enable the members of the two Associations to exchange visits and take part in the discussions of both. The proposal was brought before the Council of the British Association that owing to the result of the Dreyfus trial at Rennes they should have nothing to do with the other Association, but they decided without hesitation to adhere to the original arrangement. French scientific men are known to be substantially in accord with English opinion on the subject, and in any case it was felt that the cause of scientific progress was not bounded by national limits and should not take account of controversies outside its own sphere. Marconi's apparatus was brought into use on the opening day to telegraph a courteous greeting from the president of the British Association to the president of the French Association, and a suitable reply was returned by the same means.

Sir Michael Foster, the well-known professor of physiology at Cambridge, succeeded Sir William Crookes as president of the British Association. In opening the proceedings, he gave expression to the general feeling of the loss the Association had sustained by the death of Sir Douglas Galton, and referred in particular to the efforts he had made to secure the establishment of an institution similar to the Reichsanstalt at Berlin. This project was now being realised in the founding of the National Physical Laboratory. Sir Michael Foster then proceeded to speak of the change in the circumstances of life which had taken place during the past century as the result of scientific research, and asked whether that change must not be accounted a real advance, a real improvement in man. Just a hundred years ago Volta discovered that electricity could be produced not only by rubbing together particular bodies, but also by the mere contact of two metals. From this apparently simple fact the science of electricity had gone on developing during the years of the rest of the century and had wholly changed man's material relations to the circumstances of life and at the same time carried him far in his knowledge of the nature of things. In the same way the science of geology might be said to date from the closing years of the eighteenth century. It was then that James Hutton published his *Theory of the Earth*, and that Cuvier came to Paris and began, with Brongniart, his immortal researches into the fossils of Paris and its neighbourhood. From this the science had sprung, that in its practical lessons had brought wealth to many and in its fairy tales had brought delight to more.

In that science which deals with the problems presented by living beings, Sir Michael Foster pointed out that the thoughts of men in 1799 were also very different from the thoughts of men to-day. All or nearly all the exact knowledge of the laboured way in which each living creature put on its proper shape and structure was the heritage of the present century. Although the way in which the chick is moulded in the egg was not wholly unknown even to the ancients, and in later years had been told, first in the sixteenth century by Fabricius, then in the seventeenth century in a more clear and striking manner by the great Italian naturalist Malpighi, the teaching thus offered had been neglected or misinterpreted. It was not until a quarter of the present century had been added to the past that Von Baer made known the results of researches which once and for all swept away the old view. He and others working after him made it clear that each individual puts on its final form and structure not by an unfolding of pre-existing hidden features, but by the formation of new parts through the continued differentiation of a primitively simple material. It was also made clear that the successive changes which the embryo undergoes in its progress from the ovum

to maturity are the expression of morphological laws, that the progress is one from the general to the special, and that the shifting scenes of embryonic life are hints and tokens of lives lived by ancestors in times long past.

THE progress of science has gained for mankind so much material good that people sometimes spoke as if it did nothing more. Sir Michael Foster, however, contended that it was the result of man's increasing mastery over Nature, which was increasingly a mastery of mind. The mind which worked out scientific truths was not a mere slavish machine producing results it knew not how. Such a mind, Sir Michael Foster thought, had in the main three qualities. In the first place, above all other things, it must be one which vibrated in unison with that which was sought for: the seeker after truth must himself be truthful, truthful with the truthfulness of Nature. For the truthfulness of Nature was not wholly the same as that which man sometimes called truthfulness. Man, unscientific man, was often content with 'the nearly' and 'the almost'. Nature never was. In the second place, the seeker after truth must be alert of mind. Nature was ever making signs to us, she was ever whispering to us the beginnings of her secrets: the scientific man must be ever on the watch, ready at once to lay hold of Nature's hint, however small, to listen to her whisper however low. In the third place, scientific inquiry, though it was pre-eminently an intellectual effort, had need of the moral quality of courage—not so much the courage which helped a man to face a sudden difficulty as the courage of steadfast endurance.

THESE qualities, Sir Michael Foster admitted, distinguished almost every one who has commanded or deserved success, whatever may have been his walk in life. He said he had no desire to claim for men of science peculiar virtues or powers, but he urged that the pursuit of scientific inquiry was itself a training of special potency. The material gains of science, great as they might be, did not make up all the good which science brought or might bring to man. Man did not live by bread alone, and science brought him more than bread. It was a great thing to make two blades of grass grow where before one alone grew; but it was no less great a thing to help a man to come to just conclusions on the questions with which he had to deal. Sir Michael Foster claimed for science that while she was doing the one she might be so used as to do the other also. He said that it might be that from the point of view of the pedagogic art the experience of generations had fashioned out of the older studies an instrument of discipline of unusual power, but contended that that was not an adequate reason why scope should

not be given for science to show the value which he claimed for it as an intellectual training fitted for all sorts and conditions of men.

Two books on Indian subjects that are highly praised in the *Athenæum* are Mr. R. S. Whiteley's history of *The Rise of Portuguese Power in India* and the new edition of Sir A. C. Lyall's *Asiatic Studies.* Sir A. Lyall has now published under his own name the clever articles which appeared in the *Fortnightly Review* under the signature 'Vamadeo Shastri', and which purported to express the views of an educated but orthodox Brahman. These articles were so well written that they deceived not a few as to their real origin, and were not infrequently quoted as the work of a clear-sighted Hindu. The *Athenæum*, however, ought not to have turned Vamadeo into 'Vasuadeo'.

In view of the increased attention that the University is being asked to give to the correct pronunciation of English the following extract from the *Athenæum's* review of Dr. Lloyd's book on *Northern English* may be not without interest:—

"A noteworthy difference between Dr. Lloyd's book and Dr. Sweet's is that the former lays great stress on the existence of several different types of oral English—the formal pronunciation, heard on solemn occasions as in the reading of the liturgy; the careful type, used in public speaking and the best conversation; and the careless type, containing licences admissible only in familiar colloquial use. Dr. Lloyd recommends foreign students to aim at the second of these types, on the ground that the elisions and obscurations of sounds which are excusable in rapid conversation are apt to sound positively vulgar in the deliberate utterance of a foreigner. We are inclined to regard Dr. Lloyd's counsel on this point as sound. Nothing is more comical to an English ear than the attempts often made by foreigners to adopt the extreme licences of colloquial pronunciation before they have been able to get rid of their native intonation."

The Rosamund who gives her name to the new tragedy by Mr. Swinburne to which we referred last month was not the 'Fair Rosamond' of English history but a queen of the Lombards whose tragic career has already been taken as a theme by several dramatists.

The *Life and Remains of the Rev. R. H. Quick*, the author of the well-known book, *Educational Reformers*, has just appeared. "This book," says the *Athenæum*, "will have to be read by all teachers."

A short time ago we referred to the great increase of sixpenny editions of standard works. Messrs. Pearson are now publishing novels

by well-known writers such as Clark Russell, John Oliver Hobbes, Olive Schreiner, Grant Allen, and Ouida, at the price of one penny a volume!

IN a review of the *Genealogical Magazine* the *Academy* refers to some relics of a designation for B. A.'s which some of our readers may regret has become practically extinct in modern times. It says:—"The designation 'Sir' as applied to bachelors of arts survives not only in the formal *Ds.* or *Dominus* of the Cambridge Tripos lists but even in colloquial usage at an Oxford college. At Queen's a scout when giving orders for his masters at the buttery hatch calls out 'Mr. Smith', 'Sir Smith', or 'Smith', according as the person in question is an M.A., a B.A., or an undergraduate."

THE fifty-eighth volume of the *Dictionary of National Biography* has been published. It brings the Dictionary down to the name Wakefield, so that this monumental work is now approaching completion.

RECENT PERIODICAL LITERATURE.

THE *Contemporary Review* for September opens with an article by Dr. Guinness Rogers on the Archbishops and the Ritualists. The illusion that the 'Hearing' at Lambeth would end the dissensions in the Anglican Church has been dispelled. It may be questioned, Dr. Rogers says, whether the Primate showed himself a wise ruler in this method of procedure. It was a curious expedient to adopt, that of suppressing lawlessness on the part of the clergy by still more daring lawlessness on the part of the Archbishops—by the creation of a tribunal of which the law took no cognisance. The keenest criticism of the Primate's action proceeds from those whom it was intended to conciliate. A writer in the *Church Times* bluntly says: "It is no part of the business of Archbishops to interpret acts of Parliament." The Ritualists claim the privileges of conformity and the liberty of nonconformity. The demand is impossible, and they will have to choose between the two. Probably the only way out of the difficulty is disestablishment. The Duke of Argyle in a recent letter to the *Times* says that "Free Churches are in all probability the future of the world"—a significant utterance, especially coming from such a quarter.

In his book, *The Silence of God*, Mr. Anderson, Assistant Commissioner of Police in London, says that "the Divine history of the favoured race for thousands of years teems with miracles by which God gave proof of His power with men, and yet we are confronted by the astounding fact that from the days of the Apostles to the present hour the history of Christendom will be searched in vain for the record of a single public event to compel belief that there is a God at all . . . . The far-off heaven where, in perfect peace and unutterable glory, God dwells and reigns, is silent."

In the present issue of the *Contemporary* Mr. Richard Heath controverts this view, and expresses astonishment that it should find acceptance,

as it apparently does, among Evangelicals. He maintains that the history of Christendom teems with events that are, to us in our time and in our way of thinking, vastly more stupendous and awe-inspiring. In proof of his contention he gives details in the history of Edward III. and his descendants. He shows how the French Lords who, while nominally Christians, had oppressed and butchered the French peasantry with the ruthless cruelty of incarnate devils, were overtaken by Divine retribution at Sluys, Crecy, Poitiers, and Azincourt, where the peasantry of England, ill-clad, ill-armed, and famished, won over the chivalry of France victories as marvellous as any recorded in the book of Judges or the book of Kings, victories that were chiefly due to the judicial blindness that fell on the French leaders—a fact which so impressed Henry V. that, as he went over the field of Azincourt with the Herald of France, he said: "We have not made this slaughter, but the Almighty for the sins of France." Mr. Heath further traces out the fate of the descendants of Edward III. and shows how the retribution of bloodshed pursued them to the third and fourth generations. And what is true of that part of the history of Christendom is true of it all through.

The position so eloquently and effectively assailed by Mr. Heath is taken up by men who are misled by confusion of thought. They imagine they are making a comparison between the events of Jewish history and those of modern times, while in reality they are comparing a Divine interpretation of the one with a secular interpretation of the other. Had they lived in those days they would not have seen anything divine in the events of life then any more than they do in the events of life now. The difference is not in the events but in the interpreting mind. The events of Jewish history seem to us different because we look at them through the eyes of men who saw them in the light of God. The great mass of men saw nothing compelling belief even in the events of Christ's own life. They demanded a miracle that should compel belief, and He refused to comply. He told them that what they needed was intelligence to read aright the events of the time, in which the work of God was abundantly manifest if they only had eyes to see it. In Apostolic times just as to-day men asked where was the sign of His coming; and even to the prophets themselves in Old Testament days God sometimes seemed indifferent and silent, as in the case of him who wrote, "O Lord, how long shall I cry unto thee and thou wilt not hear: wherefore lookest thou indifferently on those who deal treacherously and keepest silence while the wicked devour the righteous." But when they were lifted up by the spirit of God to a position from which they could see life broadly and deeply, with opened ears they heard the voice of God rising clear above all the noise of its passions and conflicts, and with opened eyes saw God working patiently but surely through successive generations to an appointed end. And were modern events viewed in the same spirit, God would be seen working in them even more manifestly, and judging them even more strictly. For as Paul says, God overlooked many things in the olden days of ignorance which He no longer tolerates in these days of greater light.

Mr. J. R. Mozley publishes five very characteristic letters which were written by his uncle, the late Cardinal Newman, in 1875, in defence of his adherence to the Church of Rome in spite of the imperfections and evils that mark its history.

In an article entitled 'The White Man's Burden in China', 'Senex' tries to forecast the course of events in the future of that country. While he condemns as unrighteous the aggression of the Great Powers in China so far as it has been due to a greedy coveting of their neighbour's goods, and lauds Lord Salisbury for setting up a more altruistic and Christian standard by crying 'Hands off', yet he thinks it probable that we shall be driven by the force of circumstances to assert ourselves strongly in the Yang-tse Valley, or even for a time to occupy it. Such occupation

would, however, need to be carried out with great caution. The Chinaman is slow to move, but has great vitality, and in toughness and stubbornness surpasses every other specimen of the genus homo. The visible presence and iconoclastic workings of the foreigner if once brought home to him in his own native village would probably move him to the most determined opposition, and he could and would if so minded make life unendurable for the foreigner. 'Senex' also draws attention to the fact that we have no force in the Far East, and if an emergency arose we might have to call in the aid of Russia, which might give rise to fresh complications. The only way to avoid such complications is that we should have a small available field force on the spot.

Mr. William Clarke doubts if any strong interest could be aroused by the proposal to mend or end the House of Lords which so many Liberals seem to think the best card to play at the next general election. The English are, he says, the least democratic people on the planet. They are, as Bagehot said, a 'deferential' people. The agitation against the Lords is not a popular agitation. While the English masses would probably make ugly work if they believed their liberties were interfered with or if some moral or religious craze possessed their minds, they do not in their wildest dreams, if they ever dream, think of themselves as administering the affairs of the country. All that they leave to the 'gentle folk'. In other words, they are not at all democratic in tone or temper.

The development of railways has been so enormous in recent years that one would naturally suppose that there would be a consequent diminution in the proportion of sea trade as compared with land trade; but in an article entitled 'The Sea the only Road for Trade' Mr. T. G. Bowles gives figures which prove that while the trade by land has very greatly increased the trade by sea has increased even more. Two-thirds of the world's trade is carried on by sea, and the proportion of the trade so carried on, in spite of the great improvements in land communication, tends rather to increase than to diminish.

In this issue also the Rev. J. O. Johnston gives a sketch of the training in the theological colleges in which graduates of Oxford and Cambridge are prepared for Holy Orders, and defends it against the criticisms to which it has recently been subjected; Mr. A. E. Keeton gives a very interesting account of the life and work of Glinka the father of Russian opera; Mr. John Smith criticises Mr. J. H. Dyche's article in the March issue on the Jewish immigrant; Dr. Woods Hutchinson has a charming article on 'Some Prairie Chums of mine'—the chums being some of the so-called lower animals; Mr. W. B. Yeats writes a readable account of the belief in fairies, second sight, and witchcraft among the Irish peasantry; and Mr. Charles Booth gives the report of an experiment in public house management. Five fully licensed houses were taken in different parts of London, and managers were appointed whose wages were fixed independently of the quantity of alcoholic drinks sold, but who were given a pecuniary interest in the increase in sales of food and non-alcoholic drinks. The conclusion drawn from the results of the experiment is that 'interest' will increase the non-alcoholic trade by causing the manager to meet the public taste; but that the amount of trade in all kinds of alcohol is due to a genuine demand, and will not be reduced by the strictest management to more than a slight degree.

THE *Nineteenth Century* opens with a reply by Sir Sidney Shippard to Mr. Edmund Robertson's criticism on his article on the future of South Africa. Sir Sidney disclaims all intention "of imputing wrong motives to those who differ" from him, yet with a blindness that is almost inconceivable he speaks of Mr. Robertson's article as being written from the 'Fenian' or at any rate the Little England point of view, and elsewhere implies that his critic is one of those "who consciously or unconsciously have for so many years been

labouring to bring about the disintegration of the British Empire." Most of the reply is occupied with a criticism of points of comparatively little importance, but two statements may be quoted as showing the writer's attitude. "I say, and I can prove, that the rights, powers, and duties of the Crown with regard to the Transvaal have always been and still are, those of the Paramount Power." "The Conventions are virtually dead and buried through the acts of the Boers themselves. . . . . Both Conventions were entered into by the British Government in the belief that Mr. Kruger's promise of equality of treatment in all respects for all white men in the Transvaal would be honourably kept." In these circumstances the Government must insist even at the cost of war on the fulfilment of treaty obligations.

'The Imperial Function of Trade', by Mr. Henry Birchenough, shows how far the growth of common commercial interests is binding the Empire inseparably together.

> "Our Empire is not and never has been a commercial empire, whatever our critics may say to the contrary. It is difficult to estimate the exact part trade has played in the process of building it up. We appear to owe India to a great trading company, Rhodesia to the enterprise of another great company, and the latest addition to the Empire—Nigeria—comes to us fresh from the hands of traders; yet it was rather the military qualities of Clive, the administrative gifts of Goldie, and the keen sense of empire of Rhodes, which added these great provinces to the Empire, than the mere commercial spirit of a nation of shopkeepers. In the history of the expansion of England trade and administration have almost always gone hand in hand. . . . . . It is conceivable that great as is our commercial reputation in the world, widespread as is our commerce, history will look back upon us rather as a great governing than as a great commercial people."

As an evidence of the very close relation that subsists between empire and trade, figures are quoted to show how much of the trade of England is carried on with its own dependencies. About a quarter of her total imports comes from British colonies and possessions, and about a third of her exports goes to British colonies and possessions. Again, if we take all the colonies and possessions together we find that they do much more than half of their trade with the mother country, and of the other half a considerable portion goes to other parts of the Empire. Only a small portion is reserved for foreign countries. The conclusion is obvious. If such is the case, then manifestly trade to a very large extent accompanies the flag. Our trade does depend on the expansion and maintenance of the Empire. As against this it may be said that the British Empire in the past has had a large monopoly of sea-carrying power. The future will show very different results. The growth of foreign commerce, particularly in Germany and Japan, has in recent years been striking, and is steadily ousting British commerce even in her own colonies. To meet these difficulties Mr. Birchenough urges increased technical and commercial education, and, secondly, improved methods of rapid transit.

Mr. W. A. Baillie-Grohman urges the adoption of rifle-shooting as a national sport. English shooting is admittedly weak. "On the continent every adult male knows how to handle a rifle. In this country, if we leave out of question the small body of sportsmen and count only our volunteer force of a quarter of a million (on paper), it is well within the mark to say that forty-nine out of every fifty citizens have never as much as fired a rifle."

Miss Cornelia Sorabji contributes an article entitled 'An Indian Plague Story'. The writer evidently desires to write with impartiality, but unless the story is based on fact it will doubtless in many places convey false impressions. The tale is pathetic, but the style, and the writer aims at style, sadly lacks experience. The burden of the story is the sufferings of a pious Hindu family in a plague-stricken city, while its purpose seems to be to awaken a deeper sympathy with the horror of the populace at a merciful yet rigorous segregation.

Mr. W. A. Sommerville, a resident in one of the Rowton Houses in

London, gives an account of great interest of his life in that community. Rowton House, King's Cross, gives accommodation to six hundred and seventy-one people. The sleeping accommodation consists of cubicles. Each cubicle contains a bed and a chair, and above each bed is a window. The sheets and blankets are ample, and the bed is as comfortable as that in a first class hotel. All classes of the people are to be found there, but the inmates are mostly workmen. There are two dining-rooms capable of seating one hundred and eighty-eight people at a time. At the bar you may buy a farthing's worth of milk, matches, or vinegar. For a halfpenny you can get a cup of tea, coffee, or cocoa, bread and butter. The total expense for bed and board for a day amounts to one shilling and sevenpence. At these prices Lord Rowton's houses pay a dividend of 5 per cent. The writer has lived for months at a smaller cost even than that—*viz.*, eight shillings and two pence per week. There are now three such houses in London and in a few months there will be four. Mr. Sommerville urges the erection of another such house in Brighton for the hard worked City clerk.

Mrs. Gaffney replies to Miss Low's criticism on the Women's Congress. The reply bears more the character of a personal attack than that of solid argument.

One of the most interesting articles to Indian readers is Mr. C. A. Moreing's sketch of an all-British railway to China. The railway suggested would be a counterblast to the Trans-Siberian railway now being constructed by Russia. Mr. Moreing, quoting from 'Vladimir', asserts that when the latter railway is completed a passenger from London to China will complete his journey in twelve or fifteen days instead of thirty or thirty-three days by the P. and O. steamers. The cost of travelling first-class from London to Shanghai by rail to Vladivostock and by steamer to Shanghai, together with the cost of food for seventeen days, will amount to £40, against £80 viâ Brindisi by the sea route. Mr. Moreing urges the construction of a British line to divert the passenger traffic from the Russian one. The route would lie from Port Said or Alexandria through the Isthmus of Suez, Northern Arabia, the Persian Gulf and Baluchistan, as already described by Mr. C. E. D. Black. The distance from the Mediterranean to Karachi is 2,400 miles, and might be covered in a little over three days. From Karachi to Mandalay the proposed route would be over the Indian systems. From Mandalay it would run to Kunlong, and thence to Shanghai. The total length would be 6,670 miles, of which 2,000 miles have been already built.

The concluding article, by the Rev. Dr. Percival, is on 'The Future of the Christian Religion'. To Dr. Percival the future means a decrease in Roman Catholicism, the blotting out of Presbyterianism and Congregationalism, and the final world-wide dominion of Episcopacy!

Mr. Dicey's article in this month's *Fortnightly* on 'Peace or War in South Africa' is really a reply to the article of Mr. Bryden which appeared in the same journal last month. Mr. Bryden's contention was that there was not sufficient reason for our going to war with the Transvaal. Mr. Dicey, on the other hand, holds that when British interests are at stake these interests are to be advanced at any cost. On this ground he feels that it is a national duty to support *our countrymen in the Transvaal*. If we do not, we are in danger of losing our colonies in South Africa and helping towards the establishment of a purely Dutch and anti-English power. It is not only on this ground that he opposes Mr. Bryden's arguments, he has also serious fault to find with his figures. Whereas Mr. Bryden had estimated the available Boer strength at about 90,000 men, Mr. Dicey considers that about a third of that number would be nearer the mark. And his calculations seem to have decided force in them. Besides this, Mr. Dicey thinks that the Cape Boers have so keen an eye to their own interests that they are little likely to give their fellow-countrymen anything but sympathy in the event of a conflict. Mr.

Rhodes's opinion is that, if the Home Government remains firm, the Transvaal question will be settled in a few months without the firing of a shot.

'The Philosophy of the Dreyfus Case' is explained by M. André Godfernaux. He first gives a sketch of the mental and moral condition of France when the Dreyfus case arose. For a considerable number of years after the war of 1870 France was engaged in building up her government, but about 1889 a new spirit showed itself. This was the spirit of *laissez faire*, the giving up of effort and of ideals. This spirit was one that had manifested itself in the Second Empire, but the exigencies of the country kept it in suppression till about the beginning of the present decade. Then pessimism and scepticism laid hold of France. This spirit showed itself in the political, literary, and scientific life of the country. In many writers there seemed to be a revolt from the spirit, although in reality it was only a fresh submission to it. The return to Catholicism made by several novelists was merely a confession that life had no charms or ideals for them: it was no return to a living faith. Mysticism grew up, but along with it sensuality. There was great need for something that would shake the torpor from men's souls. Then came the Dreyfus case. Men saw in it two important points—the conflict between order and justice, and the conflict between authority and free examination, or, in a more indirect fashion, between science and faith. The question came to be—Are we to give one man what may be called justice, when that may inflict great injury upon the army to which we have, for so long, been giving our men and our money? Are we to make an enquiry which may make the whole world despise us, or are we to be content to do that which will make us despise ourselves? The two tendencies—the one absolutely to support order, the legacy of the Latin blood, the other to be independent—have met in the case of Dreyfus, and the result is the breaking up of the benumbing lassitude which was enveloping France. The advantages of the case to France M. Godfernaux then enumerates. First, the authorities require to regard public positions, such as those in the army, as duties and not as rewards. The officers compromised in the Dreyfus case are principally men who have reached their position not by merit but by intrigue. Then, it will be seen that it is best even in a bad business to tell everything. A third thing will be assured, *viz.*, the liberty of the press. In conclusion, M. Godfernaux rejoices that the old Latin spirit of submission is being dissolved, and that liberalism and free exercise of the conscience are taking its place. It is a good thing that a Frenchman can see good results issuing from so bad a case. His view is, surely, slightly more optimistic than facts warrant at the present time. But France may really be undergoing a resurrection when it seems to be preparing its grave.

It is interesting in connection with this article to notice another one, that upon M. Brunetière, one of the most famous literary men in France at the present day. M. Brunetière is an agitator as well as a writer, and both in speeches and in writings he has propounded his belief that the State is supreme, that to it the individual must bow. Thus it is that he regards the Dreyfus affair as the result of the morbid exaltation of self. There is too much desire for individuality, he thinks. It is in accordance with this way of thinking that he heartily supports the Church of Rome: there we have a government, he says, while in Protestantism there is only the absence of government. His argument in favour of priestly interpretation of Scripture is the old specious one—if Scripture is plain to every intellect then we do not need a revelation, and if we do not need revelation we are as good as God Himself. Mr. Bastide, the writer of the article, looks upon Brunetière as the last of the official critics of France.

An anonymous writer opposes the movement in favour of a Court of Criminal Appeal. The Home Secretary is the person who performs the work which such a Court would, on its establishment, perform. He as

an executive official relieves a man from the penalty which would come to him in the ordinary course of the law. And there are certain advantages in this procedure. The Home Secretary, by his action, establishes no precedent, he is able to give weight to hearsay evidence which it is advisable to keep out of court, and he exercises only mercy towards the convicted person, he does not overthrow the verdict of the jury. One strong argument which is brought forward in favour of the present system is that, as things now are, every juryman feels the weight of his position, for he feels that his verdict is final. But suppose he felt that his verdict might be reversed he would not be so careful as he now is in suppressing every feeling which might not be supported by evidence. And the Court of Appeal might, in cases of hesitation, take refuge in the verdict of the previous jury. In the nature of things errors will creep in, but there must be finality somewhere in courts of law.

Miss Alice Law gives an account of a Caroline Commonplace Book which she recently discovered. From it she infers that the poem entitled *The World* was written not by Donne but by Sir Henry Wotton. There are also in the book seven hymns which the writer, with some probability, ascribes to Herbert.

Mr. J. C. Tarver writes upon 'English Headmasters and their Schools', his article being founded upon Thring's life. Mr. Tarver points out that headmasters may think of their schools as a means of making money, or as a means of improving their pupils. Of course the first point of view is never explicitly proclaimed, but that it does exist is hardly to be disputed. Thring worked for his pupils, and succeeded, and as was natural he felt that all interference from outside was bad. The headmaster, according to him, was to have the advantages which come from being appointed to a good position, but he was not to be responsible to any one. In pursuance of this principle, Thring resigned his place on the committee of the Headmasters' Conference when it was proposed to discuss the proper place of Greek in education. Mr. Tarver thinks that Thring missed an opportunity in connection with the school trustees: he strove to make them nonentities when he should have striven to educate them. They require guidance, and if such guidance were given they might be of real assistance to the school. They might see that fees and salaries were properly adjusted, they might form rational ideas as to the curriculum. But they can do this only if they are carefully trained in judgment by such men as headmasters.

Mrs. Charles Towle's article on 'Literary Courtships' is very interesting. It is astonishing to find how prosaic some poets can be in affairs of the heart. Sir Walter Scott does not fly into raptures over his bride, but simply tells her good qualities as if he were writing her biography. Coleridge, marrying on the strength of a cheque for £30 from his bookseller, speaks of his wife as "an honest, simple, lively-minded, and affectionate woman." Shelley's remark a little before his marriage seems wonderfully at variance with what we think ought to come from the lips of one so lightly bound to earth: "We shall have £200 a year, when we find it run short we must live, I suppose, upon love! Gratitude and admiration all demand that I should love her *for ever*."

Mr. Boas has an interesting short article which makes it pretty certain that Thomas Kyd's arrest was due to his taking part in libels and threats against the Flemish merchants in London. Feeling was very high against them, and bills with warnings were stuck up throughout the town, some of them in rhyme. An order of Star Chamber was passed on the 11th of May, 1593, against those found guilty of publishing these libels, and it is noteworthy that Kyd was arrested on the following day.

There are various other articles in this number, but a detailed account of them is precluded by our space.